

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



THE CHURCH SCHOOLS UPHOLD A THREEFOLD LOYALTY

The colors of the nation, the Church, and the school, carried by Shattuck cadets on parade, symbolize the function of

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## STRICTLY BUSINESS

READERS and advertisers alike have come to know that THE LIVING CHURCH can be depended on to produce twice each year (May and August) valuable educational issues, and from many testimonials I know such issues are regularly filed by priests so that they may have proper information when questioned by their parishioners with school-age children.

Two out of three priests in the Church are now on our subscription lists. This issue, however, goes to every priest in the Church—a sample has been mailed to each of the one-third not now subscribers. I trust each will go over this issue carefully and keep it for reference. Our Church Schools are a vital part of the growth of our Church. They deserve the support of every clergyman.

\* \* \*

I HAD anticipated some confusion my first day on a new job in New York, but I surely hadn't bargained for what I got. The Morehouse-Gorham store at 14 E. 41st Street is in a 15 story building. The store is on the street floor, and the general offices are on the fifth floor of the building.

When Linden Morehouse and I came out of our offices at noon we found the fifth floor hall thick with smoke. We could hear the fire engines in the street below. From the window it appeared that hose was being dragged into the store. No elevators responded to our signals, so we ran down the stairs, only to find the hose was going into the building entrance.

Two hours later, after the firemen and policemen had done running in and out, up and down stairs, etc., we got the details. There had been an electric short in one of the four elevators and a fire had developed in the shaft between the eighth and ninth floors. That's all.

The fire is forgotten now, though this story still goes round the building: Before the cause and location of the fire were known, firemen ordered all workers on upper floors to walk downstairs. One young lady refused to move. She had, she said, wanted all her life to be carried down a ladder in the arms of a fireman, and she wasn't going to miss this chance!

\* \* \*

CARPENTERS pounded, electricians wired, and painters daubed all week before last, and now the LC office has been so remodeled you'd hardly know it. The result: more light, more air—a much better office. But for a few days the staff wasn't sure it would actually pull through the bad case of nerves the pounding produced . . . right at one of our busiest times of the year.

*Leon McCauley*

Director of Advertising and Promotion.

## LETTERS

### Union With Presbyterians

TO THE EDITOR: I suppose the hitch in our negotiations with the Presbyterians hinges fundamentally (from our standpoint, anyway) on the true nature of "Catholicity."

Now there are certain types of minds which are constitutionally incapable of understanding this tremendous word except in terms of denitive formula and outward usage and form. Of course, in a sacramental faith, these outward signs are indeed a part of it, and it is sobering to think of our divergencies in these matters.

But, reading the other day in Matthew 7:21-23, I felt an old thought reemphasized: *that at least as genuine a part of "Catholicity" as anything else we may consider, is simply the doing of the will of God.* There can be no "Catholicity" without at least evidences of the fruits of the Spirit. As we look on the vast problem of unity, it seems to me that we can define these evidences pretty broadly, too, and without over-cautious qualifications as to form—Christian piety, sacrificial witness to the Word-made-flesh, zeal for human justice, true Fellowship in the Spirit, love, joy, peace, etc.

There is nothing new about this thought, but so much in negotiations of this kind depends on the *place from which we start*, that if we could begin by emphasizing this phase of the "Catholicity" which we so deeply treasure, perhaps even our necessarily slow movements will stand in better prospect of divine favor.

(Rev.) GEORGE F. TITTMANN.  
Arlington, Va.

### Special Issue

TO THE EDITOR: Have just received THE LIVING CHURCH of May 2d. Allow me to heartily congratulate you upon one of the best products of Church enterprise I have seen in many years. For about 20 years I was a resident priest in New York City and therefore have read the pages of this issue with very great interest.

Your presentation of the diocese of New York will not only do great good for your journal, but yet greater good for the Church at large. I thank you for the great accomplishment and trust that you will be moved to do something like it again.

(Rev.) W. EVERETT JOHNSON.  
San Benito, Tex.

## The Living Church

744 N. Fourth St., Milwaukee, Wis.  
Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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THIRD SUNDAY AFTER EASTER

## GENERAL

## NATIONAL COUNCIL

## Negro Work

By ELIZABETH MCCracken

Immediately after his opening speech on the first day of the National Council meeting, May 4th to 6th, the Presiding Bishop announced that he had appointed the Ven. Bravid W. Harris secretary for Negro Work in the Division of Domestic Missions and asked the Council to take the necessary action. By a unanimous vote the Council ratified the appointment. Bishop Tucker then said:

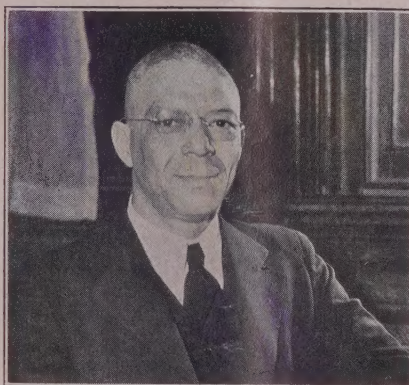
"Archdeacon Harris has had wide experience and can help the Negro work in the North and West as well as in the South. This is important, because our Negro work is now nation-wide. It is important that we should set an example of making no distinction between Negro and White workers in the matter of salary, for the same work. I see Bishop Dandridge smiling, and I know he is thinking of the salaries of the Negro clergy, which are smaller than those of White clergy doing the same work, in the domestic missionary field. The great problem here has been not that we think any more of the White men's work than we do of the Negroes' but that when you give a Negro priest what a White priest receives you raise him so far above his flock that it hinders his work. But the salaries are too small and should be made larger. Archdeacon Harris will have \$5,000 less the 15 percent cut, which is what the White secretaries have.

"Bishop Dandridge's smile reminds me of a Negro priest in my father's time who retired and got a retiring allowance of \$600 a year from the Church Pension Fund. The Negroes around there thought he was getting all that money for doing nothing. One day his brother came to see my father, dressed up in clericals. When my father asked him what he could do for him he said: 'I want to be ordained.'"

The Rev. Dr. George A. Wieland, director of the Home Department of the National Council, in whose department Archdeacon Harris will be, spoke with great satisfaction of the appointment of the secretary for Negro work, saying:

"Among Negroes the recognition of the fact that we have elected a Negro secretary will give zest to all our Negro work. Negro parsons have felt that they were forgotten men. This appointment is a step in the right direction, but it is only a step. Our Negro work is a great challenge to the Church.

"If we really mean business in this field, and if we are going to meet the needs of



VEN. BRAVID W. HARRIS: Secretary for Negro Work in the Division of Domestic Missions.

our Negro work realistically, we must provide for it by putting the necessary figure for it in our budget. Men and money are needed in what I hope and pray may be a continuing and productive effort to win this largest of our national minority groups for the Church.

"It is a difficult task, and it will have its heartaches and its hardships. Miracles cannot be expected. It will take time and tact and patience and money, before it shows any tangible and heartening results. But it is not an elective in our missionary enterprise, it is an imperative. It will need the backing, the prayers, and the support of everyone who sees the Church's task clearly and who is hopeful and coöperative in seeing the Church go forward to greater achievement.

"The Home Department will welcome

this new associate, and all its resources will be at his disposal. College Work, Youth, Rural Work, Christian Education, Christian Social Relations—all these Divisions are involved with the Division of Domestic Missions in a genuine effort to raise the standards of our missionary approach to the Negro people of our country. Outside the Home Department, the same may be said of the Woman's Auxiliary and the Departments of Promotion and Finance. Everyone and everything here is called to help in this new endeavor for the Negro people of this land."

Archdeacon Harris was born in 1896, educated at St. Augustine's College and the Bishop Payne Divinity School. His ministry has been entirely spent in Southern Virginia and North Carolina. He is rector of Grace Church, Norfolk, Virginia, a self-supporting parish, and Archdeacon for Negro Work in the diocese of Southern Virginia. During the first world war, he was a Lieutenant in the US Army and served overseas.

## Youth Convention

The only long debate during the National Council meeting, May 4th to 6th, was on the possibility of a Youth Convention at Cleveland while the General Convention is in session. In 1940, at Kansas City, where the young people met at the same time as the General Convention, they were assured that they would have a convention in 1943, over one of the week-ends of the General Convention. War conditions have changed many plans made earlier for the General Convention, including the dates. The Committee on Arrangements declared that a Youth Convention at that time, consisting even of only about 200 delegates, would present too great difficulties, and asked the Presiding Bishop so to inform the Youth Division of the National Council. This had been done prior to the opening of the National Council meeting. Bishop Quin of Texas, the member of the Division of Youth most beloved of the young people, opened the debate with a prepared speech, saying with emphasis:

"Certain persons interested in young people for many years have been trying to teach the young people that they are important to the Church—500,000 of them. Many experiments were tried but nothing seemed to catch the youth as much as their being allowed to share in the General Convention in Kansas City; and then their recognition by a Division of Youth in the National Council. For three years we have been building their hopes on a representative General Convention in 1943, where they might also meet and give voice and

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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make plans for their part in the Church's total program.

"The war comes, which has taken seven million into uniform and another seven-million into defense war work. The population is dislocated. Somebody has to carry on. No one would do anything, if loyal to the country in its need, to dissipate or interfere with the war effort. But at the government's suggestion, because it recognizes that we cannot let down at the home base, a General Convention of this Church is to be held at Cleveland, Ohio, in October. We have succeeded in uniting the Church's youth and have had in active operation a Youth Commission for three years. This Commission necessarily has had to be appointed, not elected by democratic processes, because we were waiting for this Convention when elected representatives could vote.

"The Committee on Arrangements for the General Convention has said that it is not possible for Cleveland to let the youth come, because if youth meets, other organizations would also feel that they, too, should come. We would point out that the youth section of this General Convention is not another organization: it is a section of the Church, quite as much as the House of Bishops, the House of Deputies, or the Woman's Auxiliary. Youth has no desire to share in any legislation, but they feel that they have a right (after all these years of being left out, and after planning, with the approval of the National Council for such a meeting), to meet.

#### MORALE

"We promise you that we will, if we have this meeting, have a strong personnel. The government has asked the Church to build morale and to do everything possible to bolster the home front. We believe this will be a significant event in the life of our young people at home, as well as a distinct encouragement to the men and women, growing in numbers all the time, in the service of our country.

"We should like to have the approval of the National Council for our Convention. We, with this approval, believe we can make suitable arrangements for our young people in Cleveland, and will undertake on our own responsibility to do so. We feel that the Committee which said that we ought not to meet is not in possession of the facts in this trend of thinking on the part of our youth; and that, if we could make all of these facts known to them and to the Bishop of Ohio, they would gladly welcome us."

There was a distinct pause when Bishop Quin finished. Then Bishop Hobson of Southern Ohio rose and moved adoption of the views expressed in Bishop Quin's speech. The Presiding Bishop took the floor, before this resolution was seconded, to say:

"The Cleveland Committee asked that we have no other meetings there but General Convention and the Woman's Auxiliary. I feel myself that it is impracticable to hold the Youth Convention. The first week-end will be too full to do anything for them. People will be going home during the last week-end. I feel like the people in Cleveland: it would be better to have

the Youth Convention some other time and place. *We* feel that the youth are not just another group, but *Cleveland* doesn't. If youth comes, others will say they ought to be let come too. It will make everything complicated. I told the Cleveland Committee that we would hold the Youth Convention elsewhere."

Bishop Hobson added a word: "Don't insist upon youth coming; just ask. They are members of the Church, not just another group. We could tell them that we *want* them to come to Cleveland, but that it can't be done."

The Presiding Bishop took up the thread, declaring:

"I was in favor of it until the dates were changed. Instead of meeting from Tuesday, October 5th, to Wednesday, October 13th, we now have the dates Saturday, October 2d, to the next Saturday or Sunday, or perhaps Monday. The matter can be re-opened with the Cleveland Committee. They recognize the points Bishop Quin has brought out. They agreed to the Youth Convention when we thought we would have a week-end in the *middle* of General Convention. It looked possible then, but not with week-ends at both ends."

Bishop Dandridge, Coadjutor of Tennessee, made a suggestion: "Instead of Bishop Quin's plan, couldn't we have a resolution regretting that we can't have youth at General Convention, as Bishop Hobson suggested? Tell them we hope they will meet later, in another place."

Bishop Quin remarked, in regard to this: "My point is that the Youth Convention has been voted out by the Cleveland Committee."

Bishop Tucker demurred, saying: "No. It was the Committee on Arrangements. Who are they, Dr. Clark?"

The Rev. Franklin J. Clark, Secretary of the National Council replied that they were the usual members, that is: the Chairman of the House of Bishops, the President of the House of Deputies, the Chairmen of the Dispatch of Business of both Houses, and the customary members from the diocese in which the General Convention is to meet. Bishop Davis of Western New York is Chairman of Dispatch of Business of the House of Bishops, Anson T. McCook of Connecticut holding the like office in the House of Deputies. The Presiding Bishop is the only other member not of Ohio, the President of the House of Deputies, the Rev. Dr. Ze-Barney T. Phillips having died on May 10th, 1942.

Bishop Tucker returned again to the subject, saying:

"The Committee on Arrangements have no authority to say who shall meet. Nobody can tell anybody not to come to Cleveland. But the opposition is very strong against *any* groups' coming except the House of Bishops and the House of the Deputies and the Woman's Auxiliary. I feel the young people would get more out of a convention if they meet some other time and place."

Miss Mary E. Johnston of Southern Ohio entered the debate here, to say with vigor:

"Ninety percent of our younger clergy are leading youth. They need the inspira-

tion of the General Convention. Meeting somewhere else won't mean anything. Youth needs the inspiration of the General Convention as much as their young leaders."

Bishop Quin spoke again at this point, to say:

"I gathered, after I read the correspondence, that we *were* to have the Youth Convention in Cleveland. I didn't know until I got here that we were not. If the Committee members in Cleveland, not in Buffalo or Connecticut, could hear from us, there would be no trouble. We'll make all our own plans; *they* would see how we could. There would be about 200 there, for the week-end."

Bishop Tucker brought out another point:

"Young people are important, and we should let them see we know it. But conventions are another thing. The General Convention is something that has been meeting since the beginning of the American Church. This Youth Convention is important, but not as important as General Convention.

"Half the General Convention went to the youth meeting in 1940. They paid great attention to all the things the young people did during their time with us there. We *can't* go to anything they might have in Cleveland, because we shall be meeting morning, afternoon, and night, *and* Sunday. I am perfectly willing for you to take it up with the people in Cleveland. I am only telling you what I feel myself about it."

Bishop Hobson took the floor here to withdraw his first resolution upholding Bishop Quin's stand, and to offer another resolution putting the question up to Cleveland. Bishop Hobson's resolution as amended was as follows: "Resolved, That the National Council expresses appreciation for the statement of the Bishop of Texas in regard to the Youth Convention, and recognizing the essential place that the youth have in the whole life of the Church, requests the Presiding Bishop and the Bishop of Texas to act as a Committee to consider the matters covered in the statement of the Bishop of Texas." He remarked, as he sat down: "We must have the willingness of Cleveland, as we should have to have the willingness of Cincinnati, if the Youth Convention should want to come there. I mean the willingness of the diocesan authorities."

#### WARNING

The Presiding Bishop sounded a warning, saying: "There is danger that the whole General Convention might be called off. That's why we changed the dates. The hotel situation is acute, and so is the transportation situation."

Miss Johnston here said that she did not understand Bishop Hobson's resolution, remarking: "It doesn't mean a thing."

Bishop Budlong of Connecticut offered an amendment to Bishop Hobson's resolution. That resolution, as amended, endorsed Bishop Quin's desire that the Youth Convention might meet in Cleveland during the time when General Convention would be meeting, and shared his hope that this might be possible.



Bishop Creighton of Michigan took emphatic issue with this, saying:

"I hope the National Council won't bring pressure to bear on Cleveland to do this thing. We care for youth, but this is war. The Presiding Bishop has made it clear that we shall have no time; the Cleveland Committee has made it clear that they will have no space. I can't see how we can go against them. I shall vote against Bishop Quin's plan and Bishop Hobson's resolution, and Bishop Budlong's amendment, much as I love them all."

But Bishop Hobson's resolution, as amended, was adopted. Bishop Quin said that he would at once go into the matter with Cleveland.

### Vice President's Report

The Rev. Dr. James Thayer Addison, made a report as vice president of the National Council at its meeting, May 4th to 6th, that elicited enthusiastic applause. Dr. Addison said:

"The whole public is more ready to support missionary work, to respond to the missionary call, than ever before. In the first place, the demands are greater and the needs are greater. Then, the general public is getting more world-minded. If once Americans begin to feel that people in queer foreign places are *real* people, the problem of supporting the missionary enterprise will be solved. There are new needs caused by the war and old needs made plain by the war. People will ask in large numbers: 'What must we do to be saved?' The opportunity to offer the Church will never come to this generation as it is coming now.

"The American public is ready as it was never ready before to heed the opportunity. For example, America is eagerly sympathetic with China right now. It is easier now than it ever was to make Americans see and wish to meet the needs of China. The Chinese are ready and eager to hear the Gospel of Christ and to appreciate and use the Christian opportunity. The Generalissimo and Madame Chiang Kai-Shek are illustrious symbols of what millions in China have found in Christianity.

"As we look ahead, one thing must be seen as impossible: to preserve or to restore the *status quo* in our missionary world. We shall have to choose between timid retreat or genuinely enthusiastic advance. That is the choice given to us.

"One important advance that we must make, and are now studying, is the development of self-support in the foreign missionary districts. The Conference of Missionary Bishops, which will meet in October has been asked to consider this as a main topic. What is wanted is to secure from the Bishops their ideas and plans for an advancing degree of self-support in their several jurisdictions."

### Work For Japanese-Americans

The Rev. Dr. George A. Wieland, in his report as director of the Home Department of the National Council, cited the good work done by all the Divisions for the Japanese-Americans in the United States. Dr. Wieland said:



MISS YOUNG: Appointed to Division of Christian Social Relations.

"The Division of College Work has placed 15 college students in the following colleges and institutions: the University of Denver, the University of Utah, Bard College, Barnard College, Radcliffe College, DuBose Memorial Training School, and Windham House. Plans are in process to place others. Most of necessary money for their scholarships has come from interested Churchpeople and dioceses, with grants from the Woman's Auxiliary and the Presiding Bishop's Fund.

### MINISTRY IN FOUR CENTERS

"In four of the 10 Relocation Centers, the ministry of the Church is extended to Japanese-American Churchpeople and to all non-Church members who may receive it. In those centers, which are at Minidoka, Tule Lake, Manzanar, and Gila, there is visible evidence of what a devoted handful of priests and lay workers can really accomplish when called upon to witness to their faith in the Living Christ. Bishop Reifsnyder has been and is counselor and adviser in all matters affecting the Japanese people.

"The Division of Christian Education has supplied the educational and promotional literature connected with the Lenten mite-chest offering. All Japanese-American children of Church affiliation received mite boxes for the Lenten offering, this distribution taking place in all camps and resettlement centers. The children were delighted to have this familiar token.

"The Division of Christian Social Relations has been and is deeply involved in the program of the resettlement of Japanese-Americans in private employment. This is a delicate piece of work.

"The Division of Domestic Missions has been able to supply Prayer Books and Hymnals for all Church members. Altar hangings and other necessary adjuncts to decent and orderly worship in the recreation buildings where services must be held also have been furnished."

### Budget For Next Triennium

The budget to be presented to the General Convention in October, covering the next three years, 1944 to 1946, was taken up by the National Council in executive session at the meeting May 4th to 6th. After adjournment at noon on the 6th, the Presiding Bishop issued the following statement:

"It becomes increasingly apparent that we are confronted with one of the greatest missionary challenges in our Church's history. A careful study of the projects set forth by the various fields is being made so that specific recommendations can be presented to General Convention. As soon as these studies are completed, the Church will be advised of them. Obviously they will involve larger financial responsibilities here at home, but I feel sure that, once the Church is aware of the opportunities, we can expect a ready response in increased support."

The Presiding Bishop suggested that diocesan conventions delay final action about 1944 missionary objectives until the study is finished and the recommendations of the National Council in their hands. Further announcements regarding the Program for 1944 to 1946 the Council left to Bishop Tucker to make.

### Appointment of Miss Frances Young

The National Council confirmed the Presiding Bishop's appointment of Miss Frances M. Young to the staff of the Division of Christian Social Relations. Miss Young has been director of Christian Education in the diocese of California since 1938, and chairman of the Children's Work Commission of the Council of Churches for Northern California. She is also president of the National Association of Directors of Christian Education.

### Every-Member Canvass Plans

The Every-Member Canvass this year will be held from November 21st to December 12th. The National Council announced that this period had been chosen for the reason that it has been cleared with the government agencies which regulate the times of appeals. The announcement was made in the course of the report of the Department of Promotion, made by Bishop Hobson of Southern Ohio, its chairman. He went on to say:

"Again we shall join the United Canvass, in which last year there was effective Episcopal Church leadership. The United Canvass was successful *everywhere*. More money was raised than by single canvasses, better church attendance resulted. It is a fine opportunity for the Church to lead. We have to carry the load, because our Every-Member Canvass is at the same time of year as the United Canvass. Some other communions have theirs at other seasons."

Joseph E. Boyle, director of the Department of Promotion, was asked by Bishop Hobson if he had anything to add, and Mr. Boyle said:



"I have a few figures. The technique of the United Canvass was used by 300 communities. The United Canvass advertisements were carried by 200 newspapers. That may look small, but the Community Chest people say it is large for the period in use. The government agreed to our appeal this autumn, since it is *united*, carrying many communions in it. We could not have gone out with an appeal by ourselves, just then."

### Presiding Bishop's Fund For World Relief

The Rev. Almon R. Pepper, secretary of the Division of Christian Social Relations, announced that the National Council had received in the period from January 1, 1943, to April 25, 1943, the sum of \$54,237.06 for the Presiding Bishop's Fund for World Relief. This money has been disbursed by grants made to 23 relief agencies and special pieces of relief work.

### New Member of National Council

Three ballots were taken on the election to fill the vacancy on the National Council caused by the resignation of the Rev. Dr. Albert R. Stuart of South Carolina, who is becoming a chaplain in the Navy. A committee brought in the names of the Very Rev. Dr. Alexander C. Zabriskie, and the Very Rev. Dr. Elwood L. Haines, dean of Christ Church Cathedral, Louisville, Ky. Bishop Quin of Texas nominated from the floor the Rev. John E. Hines, rector of Christ Church, Houston, Texas. Bishop Quin prefaced his nomination with a reminder to the Council that its members had declared their belief that some of the membership should be young. "There is now no one on the National Council who is under 50," Bishop Quin said, "and we should certainly have at least one under 40, with our emphasis on the point of view of youth being represented by at least comparative youth."

Eleven votes were necessary to election. In the first and second ballots, the votes were about evenly divided between the three candidates. In the third, Dean Zabriskie received 14. There were 21 votes cast. The new member was notified, and telegraphed his acceptance.

Dean Zabriskie was 45 years old in January, 1943, Dean Haines was 50 in March, Fr. Hines will be 33 in October.

### Chapel in Church Missions House

Dr. Addison, as vice president of the National Council made a plea for a chapel in the Church Missions House more consonant with its use. He said: "This chapel is used every day at noon and once or twice a week for the Holy Communion. It is used by many and different persons. In one sense it is the center of the National Church on the religious side—even if it is not so large as Westminster Abbey. Yet it is one of the two or three ugliest interiors in America. We should have a beautiful chapel here, symbolizing our life and what the chapel means to us."

No action was suggested nor taken toward a new chapel.

### Bishop Tuttle School

The National Council, at its spring meeting, formally turned over the building situated on the campus of St. Augustine's College, known as the Bishop Tuttle Training School, to St. Augustine's. Tuttle School, in which Negro women were for some years trained for Church work, has been discontinued, arrangements for prospective students being made elsewhere. The resolution giving the building to St. Augustine's asks that the trustees will consider using the building for religious and recreational purposes.

### Work in War Industrial Areas

Bishop Creighton of Michigan, chairman of the National Council Committee on Work in War Industry Areas, reported to the Council that workers had been employed and appropriations made for projects located in 10 different dioceses: East Carolina, Los Angeles, Maine, Maryland, Olympia, Western North Carolina, Spok-



BISHOP CREIGHTON: *Reported on work in war industrial areas.*

ane, Oregon, Connecticut, and Sacramento. These represent total appropriations of \$18,734.00. War industries located in the dioceses of Long Island, Northern Indiana, and the district of Nevada offer great opportunities to the Church. The Committee has made definite commitments to these dioceses, but has not yet been able to engage suitable workers. If these workers can be secured by June 1st, the appropriations will total \$3,500, with \$6,000 anticipated for the full year 1944.

The Committee is cooperating actively with various inter-church programs in this field and will make appropriations this year totalling \$4,989 for work of this nature, with an estimated total of \$5,716 for 1944. Those inter-church agencies include the Christian Commission on Camp and Defense Communities, the Cecil County Council of Churches in the Diocese of Easton, the Inter-mountain Conference in Utah, the Detroit Council

of Churches, the Southern California Council of Churches for work in Nevada; the Richmond Church Defense Council in California, the Connecticut Council of Churches, and the Portland (Oregon) Council of Churches.

The Committee has potential commitments in Arkansas, Chicago, San Joaquin, East Carolina, Kansas, and Idaho, as well as special projects with the Home Missions Council and the Vallejo Church Council. For these, if workers can be secured, by June 1st, appropriations this year will amount to \$11,728.33, with approximately the same figure for 1944. The 1943 item includes one building, which, of course, will not be a factor.

### Dr. John W. Wood

The Presiding Bishop told the National Council of the serious illness of Dr. John W. Wood, but was glad to be able to say that the morning's news about him had been very favorable. Dr. Wood is in St. Luke's Hospital, New York. His chances of recovery are excellent.

### Number of National Council Meetings a Year

The National Council at its spring meeting discussed briefly the possibility of holding fewer meetings a year. W. W. Grant of Denver, reminding the Council that the Canons instruct that the National Council shall meet "at least four times each year" [Canon 62, § IV, ¶ I] opened the discussion by saying:

"I suggest that we ask General Convention to change the Canon, amending it to say that the National Council meet at least twice a year, with as many more meetings as it might require."

Bishop Dandridge, Coadjutor of Tennessee asked: "Why only two meetings? We always need October, February, and April."

Bishop Hobson of Southern Ohio took the floor to say:

"The National Council will look rather unimportant to the Church if it needs to hold just two meetings a year."

Mr. Grant replied:

"How we *look* is not the point. If we put the words 'as many more than as required' into the resolution that covers four or more."

The Presiding Bishop said a word here: "The December meeting can be and sometimes is omitted. This suggestion gives us the option of having the December meeting if necessary. We are always saying we haven't time to talk things over, even with four meetings a year."

Miss Mary E. Johnston of Southern Ohio asked a question:

"Doesn't this suggestion have us say we need only three meetings a year?"

The Presiding Bishop thought not, saying:

"I think not. We *can* have as many as we need, no matter how few the Canon may require as a minimum."

No action was taken. It is expected that the matter will come up again at the October meeting of the Council, but action is not likely then.



## THE CHURCH

### Easter and Lenten Attendance

*Because THE LIVING CHURCH had heard reports of a falling off in church attendance at Easter and Lenten services, we published last week some of the reports we requested from correspondents. This week we include more of them.*

The situation throughout the country seems to have varied with the local industries, the amount of defense work being done, and the number of men and women serving in the armed forces. In cases where there has been a decline in attendance, it seems to have had a direct relation to gas rationing and shifting of population.

In North Dakota all reports indicated splendid Lenten observance, good attendance, and outstanding Easter services; in Nebraska attendance was better than ever in Episcopal Churches, although about a 20% decrease during recent months was registered at the Cathedral.

From every section of the diocese of Arkansas come reports of a devout Holy Week, well-attended Good Friday services, many Baptisms, and on Easter Day overflowing congregations worshipping at altars of the diocese.

From Southern Virginia attendance reports were about normal. The opinion has been advanced that Lenten services could be built up if they were emphasized more and were not taken as a matter of course. In South Carolina there was no decline reported. Fewer men were at the services, but otherwise there was no particular difference this year as compared with other years. If anything, attendance at celebrations of the Holy Communion increased. The Vermont clergy told of increased attendance with one or two exceptions, where war work made Sunday just another working day. Reports from Virginia indicate better than usual Lenten service attendance. In the city of Richmond there was a noticeable falling off in the attendance at noon-day services. A Richmond newspaper reported that throughout the city the Easter parade spirit seemed to have given way to the spirit of worship and that churches were thronged; at one church some 150 people were turned away.

#### ATLANTA

Record breaking crowds attended Easter services throughout the diocese of Atlanta; chairs were borrowed, and broadcasting systems were installed in many of the churches to take care of those who could not get into the Church itself. A falling off of attendance at week-day Lenten services was blamed on the shortage of gasoline on the eastern seaboard. Eastern Oregon carried on much as usual with large attendance and big offerings. Oregon reports no startling decline in attendance or marked increase. There are cases where there is an increase which can be explained by the influx of new people, or more faithful attendance of families who have men in the service. There are natural decreases in small towns because of population shifts. The increase in employment and the variation

in working hours in Portland has made a difference. Many of the new war workers are not yet connected with any Church organization; most of them have not broken away from old ties and have had little time to form new ones.

South Florida had a decided increase in attendance; in Spokane there were reports of a good Easter. Attendance was slightly under last year, but in many cases communicant strength was reduced from 10 to 15% by men in the armed forces. Week-day attendance was affected by large enrolment of women in war industries. Attendance in Alabama was for the most part about normal, with no spectacular rises reported. Chicago reports heavy church schedules and large offerings. Montana felt a drop in attendance, but not at any alarming rate; Mississippi reported a definite falling off in Lenten service attendance, as did North Carolina. Lenten services in Utah were not well attended, but Easter services broke all records. Rochester attendance was uniformly better than last year.

#### NORTHERN INDIANA

In Northern Indiana there was an encouraging advance; Kentucky's situation was much the same as last year, as was East Carolina's. Kansas reports good attendance and large offerings. New Jersey's offerings were up, and a slight falling off was noted in certain industrial areas where the seven day working week is in effect. Los Angeles reports the greatest Easter ever known, with phenomenal attendance. The city parishes of Maryland reported increased attendance, several rural areas felt a decrease. Georgia reports somewhat better attendance at Lenten noon-day services in Savannah. Rhode Island has been coping with the dim-out, defense work, and the absence of men in the service, but the decline reported was not alarming. Connecticut reports good attendance, with decided increases at Easter services throughout the diocese. From Harrisburg comes word that Lenten attendance was about the same as other years, and Easter services were better attended. Persons presented for Confirmation are fewer than in other years, and Church school attendance is smaller. No decline was reported from Oklahoma. Louisiana reports good attendance; Southwestern Virginia turned away Easter crowds; Western Nebraska turned in an excellent report.

In Ohio the average of Easter attendance did not drop appreciably, although Lenten services were in most places below normal, and in some places very low. Easter congregations in El Paso were the largest in years—and the same reports came from other parts of the district of Texas; Northern Michigan had larger attendance and offerings, as did West Missouri and Michigan.

## LEGISLATION

### Anti-Poll Tax Appeal

Signed by 470 clergymen of 44 states, a joint appeal for passage of the anti-poll tax bill was forwarded to all Congressmen on May 3d. Announcement was made by the Rev. Dale DeWitt, chairman of the

executive committee, the United Christian Council for Democracy, a national unofficial church council devoted to social action.

"Where is the democracy we proclaim when approximately 10,000,000 of our citizens are denied the right of free ballot which the rest of us enjoy?" the appeal asked. Pledging themselves to work in their own communities "for the nationwide enforcement of the basic right of all American citizens to a free ballot," the clergymen declared that the United States would be in a stronger moral position to be the champions of freedom among the nations were the injustice of a poll tax to be corrected at once.

Episcopalian signers included:

Bishops Abbott of Kentucky, Hobson of Southern Ohio, Parsons of California. The Rev. Messrs. Edward H. Bonsall jr., W. Russell Bowie, Gordon E. Brant, Francis T. Brown, Robert Evans Browning, C. E. Craik jr., Francis B. Creamer, Malcolm G. Dade, Gardiner M. Day, John Warren Day, Joseph F. Fletcher, John Gass, Alexander J. J. Gruetter, George P. Huntington, Fleming James, Norman F. Kinzie, Alfred M. Lambert, A. C. Lichtenberger, Richard B. Martin, Cecelia P. Matthews, A. T. Mollegen, Arthur C. Moore, Norman B. Nash, William K. Russell, Robert D. Smith, W. B. Spofford, Clifford L. Stanley, Eric M. Tasman, Ernest C. Tuthill, Holmes Whitmore, John P. Wilkins, C. Lawson Willard jr., Charles C. Wilson, Samuel N. Baxter jr., Theodore H. Evans.

### Clergymen Ask Leniency For Harry Bridges

Sixty-one Episcopalians are among those who have signed an open letter to President Roosevelt asking that the deportation order against Harry Bridges be set aside and that he be allowed to become a citizen. Bishop Parsons sponsored the letter.

The signers included:

Bishops Gilbert of New York, Mitchell of Arizona, Moulton of Utah, Remington of Eastern Oregon, Hobson of Southern Ohio. The Rev. Messrs. Charles Morris Addison, Philip E. Anthes, Robert W. Bagnall, Lane W. Barton, Robert Baxter, A. G. Bramwell Bennett, Roger W. Bennett, Shelton Hale Bishop, W. Russell Bowie, D.D., Robert Evans Browning, Warren Canfield Cable, J. Franklin Carter, William J. Chase, J. Ross Colquhoun, Charles E. Craik jr., William C. Cravner, Wilcott Cutler, Malcolm G. Dade, John Warren Day, Gardner M. Day, Arthur Dummer, Arthur W. Farnum, Don Frank Fenn, Joseph D. Fletcher, James E. Foster, John Gass, Edmund H. Gibson, George B. Gilbert, Gordon O. Graham, Charles G. Hamilton, Joseph Harte, John S. Higgins, Alfred M. Lambert, Henry Smith Leiper, Harry Longley jr., John Howard Melish, William Howard Melish, A. T. Mollegen, Norman B. Nash, Isaac Noyes Northrup, Haven P. Perkins, Louis Perkins, Schuyler Pratt, William K. Russell, F. Hastings Smyth, William B. Sperry, W. B. Spofford, Clifford L. Stanley, Philip H. Steinmetz, Eric M. Tasman, Joseph Titus, Ernest C. Tuthill, Luke M. White, John P. Wilkins, C. Lawson Willard jr., Bradford Young.

## METHODISTS

### Board Pays Out \$3,000,000 In Pensions

Retired Methodist ministers throughout the country were paid more than \$3,000,000 in pensions during the past year by the pension agencies of the Church's 113 annual conferences, it was announced at the annual meeting of the board in St. Louis recently.



## CHINA

## New Assistant Bishop of Fukien

Through the Committee on East Asia of the Foreign Missions Conference, it is learned that Dr. K. H. Chang "has accepted the call of the Sheng Kung Hui to become assistant Bishop of Fukien, China."

This diocese adjoins Hongkong to the north, and its Bishop is the Rt. Rev. Christopher Birdwood R. Sargent.

It is believed that only the larger cities in the Province of Fukien are occupied by the Japanese at present, and that the Church is functioning. The diocesan Synod met in February, and Church activities including a number of ordinations, were reported.

Dr. Chang is not known at Episcopal Church headquarters, but the Overseas Department believes him to be one of the outstanding native priests, and probably an archdeacon of the Fukien diocese.

## Convert Hongkong Cathedral Into Japanese Temple

Occupation authorities have converted the Church of England Cathedral at Hongkong into a temple for Japanese worship, according to a wireless message received by Religious News Service.

Formerly in charge of Bishop Hall, who is now in England, the Anglican cathedral was hit several times in an air raid during Christmas, 1941, but was not severely damaged.

## CANADA

## Montreal Anglicans Ask One Basic Salary for All Clergymen

One basic salary for all clergymen, regardless of their Church, with special allowances based on their particular needs, the size of their family, and other similar factors, is the proposal put forward by unanimous consent at the annual Synod of the Anglican Diocese of Montreal.

It was agreed to explore this general principle with the aim of having it adopted for Church of England clergymen all over Canada. The Bishop of Montreal was charged with the responsibility of appointing a suitable committee to investigate all the possible ramifications of such a proposal, and the ways and means of putting it into effect, and to report back.

The proposal, if made effective, would eliminate the possibility of wealthy churches' making up their clergymen's stipends to a comparatively high figure, while the clergy in poorer parishes have to struggle along on the bare minimum provided by diocesan regulations.

The main factors in controlling increases over the fixed basic stipend would be the cost of living in each clergyman's parish and the number of his dependents. Further additions to the clergyman's salary might be allowed to accompany promotions to higher rank, such as canon, dean, and archdeacon.

## ARMED FORCES

## A Cathedral Serves the Army

Grace and Holy Trinity Cathedral, Kansas City, Mo., has given the use of its building at 9:30 o'clock each Sunday morning for church services to Major Richard Alexander, the Army chaplain assigned to the soldiers and Waacs who are stationed in Kansas City as students at the Army radio schools there. There are about 1,000 Waacs so assigned and the number of soldiers has varied between 3,500 and 5,000.

## CONVENIENT LOCATION

These army men and women are quartered in downtown hotels. Many of them already have found a Church home in the Cathedral, which is within easy walking of their hotels. On a recent rainy Sunday morning, a count of the worshippers at the Cathedral's regular 11 o'clock Sunday morning service, showed that 10% of them were Waacs. Frequently visiting soldiers are asked to help pass the collection plates.

Major Alexander's union church services for his army charges in no way interfere with the regular services of the Cathedral at 8 and 11 o'clock in the morning. The Very Rev. Claude W. Sprouse is dean of the Cathedral.

## Chaplain George L. Evans Is Valedictorian

Chaplain George Loring Evans, who before his entrance into the Naval chaplains' training school at Norfolk was in charge of St. Luke's Mission, Excelsior Springs, Mo., and was for a time on the staff of Grace and Holy Trinity Cathedral, Kansas City, has graduated as valedictorian of his class. The class is reported to be the largest group to finish its work at Norfolk. Chaplain Evans left immediately for a submarine base where he will be stationed.

## Promotion

Chaplain James C. Crosson, rector of St. Thomas' Church, Buffalo, has just been promoted to the post of Division Administrative and Supervising Chaplain of the Air Transport Command. Chaplain Crosson's jurisdiction covers all chaplains of the Ferrying Division throughout the United States, and he covers his territory almost entirely by plane.

## Bishop Adna W. Leonard Killed in Crash

Bishop Adna Wright Leonard of the Methodist Church, who was representing 31 American Protestant denominations in a global tour of military bases, was killed on May 3d in an airplane accident in Iceland, which also killed several military leaders. Bishop Leonard was chairman of the General Commission on United States Army and Navy chaplains.

## Religious Needs of Women in Uniform

The increasing number of women now serving in the armed forces is prompting two major religious organizations to make a thorough study of how the Church can help meet the religious and recreational needs of America's "women in uniform."

The United Council of Church Women has appointed a special committee to explore the entire problem and the Department of Research and Education of the Federal Council of Churches is now making a survey of available facts in the situation.

The May issue of the Federal Council *Bulletin*, announcing the moves, states: "We have become so accustomed to such phrases as 'men in uniform,' 'men in the armed forces,' and 'service men' that we tend to forget that they are no longer adequate."

## OVER 200,000 WOMEN

Pointing out that in the near future there will be nearly 200,000 Waacs and Waves, exclusive of other women's units, the *Bulletin* states that "this unprecedented development raises important questions for those who are responsible for the moral and spiritual welfare of America's troops."

Included among these questions, says the *Bulletin*, is the appointment of women as assistant chaplains (already a fact in England) and the provision for service women in the recreational and social activities of the local church.

## HOME FRONT

## OPA Rules Clergy May Purchase Cars

The Office of Price Administration has formalized actions making clergymen eligible for purchase of new, low-priced automobiles.

A list of essential uses of cars, upon which eligibility for purchase of hard-topped 1942 automobiles with a manufacturer's list price under \$1,500 depends, is being incorporated in the automobile rationing regulations by an amendment issued by the OPA.

Included among eligible uses are "religious calls by practicing ministers" and "religious calls by religious practitioners."

## COMING EVENTS

## May

17. Convention of Western New York, Olean, N. Y.
18. Convention of Connecticut, Hartford, Conn.; Erie, Oil City, Pa.; Long Island, Garden City, L. I., N. Y.
- 18-19. Convention of Kentucky, Paducah, Ky.; Southern Ohio, Cincinnati, Ohio; Southwestern Virginia, Martinsville, Va.
19. Convention of Western Massachusetts, Springfield, Mass.; Maine, Portland, Me.; Eau Claire, Eau Claire, Wis.



# The Third War

By the Rev. Stephen F. Bayne, Jr.

Chaplain, Columbia University

TO understand the critical importance of the Church school or college, or the equal importance of the Church's ministry in other schools and colleges, we may well start by thinking of the gravity of the issue which is being contested today and the immense significance of the day-by-day struggle through which we are living.

There are three wars going on these days. One is a war, which we are slowly winning, at great cost, but with certainty—a war of military and naval force, whose battlegrounds are bloody, ruined fields and cities or burning water or in the air. There is also a second war, of a different kind, a war of food and friendship and politics and power, whose battlegrounds are food stations and foreign offices and conference rooms.

But beyond them both there is a third war, a war which in the long run matters most of all, because it includes the others and at the last will decide the others—that is a war of ideas, a war of beliefs, a war of Faith. Herbert Agar put it pretty strongly the other day: "There is nothing worth fighting for except an idea, an absolute, for that alone can provide a basis for the developing future." There is nothing worth fighting for except an idea!—it makes you think of St. Paul—"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The battleground of that third war, the Battleground of Faith, is in pretty familiar places—a school, a college, a church, a book, a family saying grace together, a family at the movies—wherever there are people learning about themselves and their fellowmen—there is the Battleground of Faith. And it is the most important of them all.

A young graduate of Columbia University said to me the other day, "You know, I get kind of a shock when I see pictures in the newspapers of naval officers being commissioned at Columbia, and I look at those long ranks of blue standing at attention on the very spot where, a few years ago, thousands of students used to mill around at an anti-war demonstration. I wonder," he said, "whether that isn't a measure of the revolution that is going on today in people's ideas."

Indeed it is. You can go from school to school these days, on campuses all over the country, and see that same thing going on—boys in long lines drilling where a year ago teams were practising—packed congregations in blue or khaki in college chapels—classrooms and laboratories filled almost from dawn to dark with uniforms—universities, colleges, schools, getting into action to do their part for war. They are doing it, just as we all are doing it, doing all we can to win the first war and the second war—the military war, and the political war.

But what about the third war, the war of ideas? When these boys come back, men, who have put their lives in jeopardy for us, what account shall we render them? What if we have been losing the war of Faith while they have been winning their war?

Here's what I mean.

What is man?

Why were we made?

How can we tell what is right, what is worth living for and worth dying for?

You may think that those are easy questions and that there is no quarrel about the answers to them. In truth there are no more bitter battlegrounds in the world than those questions; and the future of mankind hangs on the answers to them.

What is man, and what ought his life with other men be like?

don't. By and large they do not have any answers to those deepest of all questions.

A famous American philosopher and teacher said, not long ago, "If I were to name the chief defect of contemporary education, it would be that it produces so many stunted wills, prematurely gray, incapable of greatness, not because of lack of endowment, but because they have never been searchingly exposed to what is noble, generous, and faith-provoking." I know that to be true, true not only of colleges, but of schools, of churches, of Sunday schools, of homes. Men have lost more greatness in their ideas of themselves in the last hundred years than they gained in the last two thousand. They are, as Hocking said, incapable of greatness, not because they don't have the makings of greatness, but because they do not believe that it is pos-



KENYON COLLEGE: *This Army Air Force Pre-meteorological Training Unit exemplifies the revolution that has come to the college campus.*

Why were we made? Has life any purpose? What is its purpose?

What is right? Is there any "right" or "wrong"?

Does anyone really think there isn't any disagreement about how to answer those questions?

Maybe not in our minds. Maybe we have inherited some wealth from our ancestors and are still living on that wealth that somebody else piled up. A wealth of ideas, of beliefs, of Faith. We may have our answers. They were bequeathed to us in school or in college, in church, or with our family at the supper table.

What about the boys and girls in school and college, in factories, in the armed services today? Where do they get their answers?

The simplest way to say it is that they

sible for men to be great, or even desirable.

I say that the question, "What is man," "Why was he made," "What does he live for"—that question is the most important question in the world. We have built our civilization, under God, because we had one answer—a great answer—for that question. "Man is a child of God, like Jesus Christ: he was made to be heroic and self-sacrificing and humble and loving, like Jesus Christ: he lives for God, like Jesus Christ, and he builds his world for God, because God is the only end worth living for." Men had that great idea about themselves.

George III was a poor enough king, God knows, but he was a king at all because his mother used to say to him, day after day, "George, be a king—George, be a king." You and I, and our forefathers



before us, were poor enough men, God knows, but we were men at all because our mothers and our schools and our colleges and our churches used to say to us, day after day, "Be a man." And they meant something great by that—they meant "Be like God: live with Christ Jesus as your standard: free and humble and heroic and disciplined: Be a man." That was our answer: and that's why democracy and decency and freedom and education were worth fighting for and worth dying for, on ancient battlefields whose names have a ring of splendor still—Lexington, and Yorktown and Gettysburg.

But what answer now? How are we faring in our war of ideas on the battleground of Faith?

Gilbert Chesterton said once that you could never say to a crocodile "Be a crocodile," but that you could say and do say to a man, "Be a man." Yes, you do say that, you can say that, if he knows what being a man means. If it means being like Christ, then it means something great to say, "Be a man."

But if it means, as one young fellow said to me the other day, "A man to me is just like any other animal: he is pushed around by life, and sometimes he is the criminal being sentenced and sometimes he's the judge doing the sentencing, but it doesn't make any difference which he is, he can't help it"—if that is what man has become in his own eyes, then we have lost our war before we even have begun fighting.

#### THE REAL WAR

If man is no more than a fairly successful accident in a long series of accidents which we call the universe—if his mind and his ideals and his dreams don't mean anything more than the phosphorescence of a rotten log in the woods somewhere—if there is no right and wrong—if there is no value in being heroic and humble and faithful to our dreams—if all that matters is to satisfy our desires and to make the best of a bad world, to be obedient, machine-like citizens of a superstate that acknowledges no further God than itself—then we might as well quit spilling good blood now. We've lost the only real war, already.

I think we have not yet begun to fight. General Robert E. Lee used to say, when he was planning a battle, "Now, how shall we get at these people?" He and Jackson or some other generals would take a look at the map and they'd try to figure out what forces the enemy had and where they were located, and then Lee would say, "Now, generals, how shall we get at these people?"

It's a wonderful phrase. "How shall we get at these people?" How shall we get at these principalities and powers, these rulers of the darkness of this world, this spiritual wickedness in high places?

Why, you get at them where they are. You don't run away from them—you don't ignore them—you get at them, where they are.

You get at them in families, where children get their first and fundamental ideas. What do your children learn, when they stand in their cribs with wide-open baby eyes, long before they can understand your words but not before they can understand

your tones of voice and your gestures? Do you remember Emerson's saying, "What you are shouts so loud I can't hear what you say"? That's the way it is with children growing up in a family: it isn't so much what you tell them, it's what they catch in your off-moments. That's the way they learn whether man is a great spiritual being, like Christ, or whether he's just a mean, bedraggled victim of his passions and his fears.

You get at these people in schools, where children come to learn about themselves and about society.

Lip service isn't what they learn from. The greatest teacher I know told me a story once about children in school, learning about when to say "who" and when to say "whom." They knew the right answers in the classroom: but out in the yard, playing ball, it was "Who do I throw it to now." "Whom" was classroom language—"who" was real language. It's the "real language" that wins: it's the "real language" of ideas that counts.

All the courses in citizenship, all the character education in the world won't mean a thing if there is not, at the heart of education, in the heart of the teacher, a profound faith in man as God's child and in God as man's true end. It will be mere lip service, if that faith is not there: and we shall be training our children, as indeed they are often being trained now, in the idea that fundamentally their true nature is to be obedient children of the State and have the State as their true end.

You get at these people in Church schools. Not by courses in religion or in the Bible, or chapel services to which a few dutifully come. But in economics, in psychology, in science, in philosophy, in English courses: "What is man? Why was he made? What is right?"—do students learn the great ideas there, or do they learn cheap, thin ideas?

## A College Community at War

The Rev. Addison Grant Noble, D.D.

Rector of St. John's Church, Chaplain of Williams College

*College life as it used to be is virtually unknown on the campuses throughout the country. Regular enrolment has dropped because of the war, but in many cases the facilities of the colleges are being used by Army and Navy units. In answer to the question, "What does a college chaplain do now when most of his college has left?" comes this revealing article, which describes what has happened in Williamstown, Mass., in the past six months. Chaplains in other schools and colleges are facing similar problems.*

AS SOON as the late morning service on Sunday is over and even before the last person has left, the naval cadets and students start to work. In 15 minutes the beautiful wartime chapel is changed into a recreation room with ping pong tables, a pool table, radio-victrola, easy chairs, magazines, and games. During the afternoon from 2:00-6:00 P.M., some 100 to 150 cadets with their families and friends will use this room and the room

I go back sometimes and read the first advertisement of the university I serve, nearly 200 years ago: "The chief thing that is aimed at in this College is to teach and engage the children to know God in Jesus Christ and to love and serve Him . . . with a perfect heart and a willing mind . . . to instruct them in the arts of reasoning exactly, of writing correctly, and speaking eloquently—and to lead them from the study of nature to the knowledge of themselves and of the God of nature and their duty to Him, themselves, and one another." How quaint those words sound less than 200 years old! What a distance we have come! We are closer to the world of Aristotle, hundreds of years before Christ, than we are to that world of barely two centuries ago. Do you remember what Aristotle said when he faced this same enemy that you and I are facing? He said, "They tell us that we are mortal men, alone, and so should confine our thought to what is human and mortal. But I say that we should play the immortal as much as may be and strive to live up . . . to our true self which . . . surpasses all the rest in dignity and value."

That is the great idea of man. It is the issue of the most bitter debate of our time, the more bitter because it is only dimly seen. The battleground of that debate lies in many places, home, industry, politics, books, motion pictures . . . the list is long. But the school and the college are the chief battlegrounds and now the most hotly contested. There must the Church engage the enemy with Her most trusted and powerful weapons—faith, truth, the Spirit, heroism, and humility, and the plain love of God above all earthly ends. These battlegrounds the Church must fight for, and win, and hold, if there is to be any enduring peace or order in our human society. The importance of the Church's work in school and college alike is no less than that.

upstairs. They will be chaperoned by two young married couples from the parish who will also serve them refreshments. The night before, this large room in the basement was the scene of a dance for some hundred cadets. At midnight it had been converted into a chapel for the Sunday services.

Last summer when we decided to move our services into the basement to conserve oil, we were all disappointed, even though we did make quite a nice wartime chapel out of our large room. Now we are happy that we did move at that time, for not only have we used much less oil than was allowed to us, but we have come nearer in spirit to the 120 men, students, and girls who used to worship in St. John's, but who are now scattered all over the world and whose names are on our honor rolls on either side of the altar. They, too, are worshipping in strange places, in recreation rooms where they had danced the night before, in the open, on battlefields, on small islands in the Pacific, on the decks of bat-



relationships from which a short time before they had been fighting. Sunday at St. John's Church is so different from the Sundays of three-and-a-half months ago that it is hardly recognizable, and the amazing thing is that we have become adjusted to it so quickly, as we have to so many of the changes which have affected us during these brief 14 weeks.

Outwardly, the picture of the campus has changed completely. Reveille wakes the village at 5:30 A.M. and the drilling up and down the streets gives dozing townspeople a fitful sleep for the next hour or so. One only wishes that Taps at 10:00 P.M. would be as efficient in putting us to sleep! The marching of cadets, to and from classes, shouting "1-2-3-4" constantly rings in one's ears. Naval terms are beginning to creep into civilian and clerical vocabularies. The freshman dorms are the barracks; the Garfield Club is the mess; floors (even those of churches) are decks; dances begin at 2000 (pronounced twenty-hundred); church services on Sunday morning are at 0800 and 1030. The ordinary social life, which centered around the social units, has practically disappeared. Fraternities are combining, several eating in one house.

#### COLLEGE ROUTINE

The actual change in the routine of the college's life is no less drastic. Here is a picture of what has happened in World War II at Williams and this would be a fairly accurate description of Amherst and Wesleyan also and a number of other colleges and universities. Our normal student body is 820. Up until Commencement, which this year due to our summer term was February 4th, we had 750 students. This number has now been reduced to 350. By June, there will probably be only 150 to 200 students taking a regular Bachelor of Arts course. However, to offset this decrease, we now have 600 naval pre-flight cadets (and this number will undoubtedly increase) or in other words, a total of 950 on the campus at the present time. How can this number be housed? The answer is easy. In a suite of three rooms consisting of a study and two bedrooms, where formerly two students lived, there are now six to eight naval cadets. A double-decker bed is put in each room and one or two in the study, depending on the size of the latter.

The change in the personnel and the work of the faculty has been equally drastic. One-third of its members have gone into our armed forces or some branch of government work. Those remaining are doing some of the hardest, and sometimes I think, some of the most heroic work in the country. The navy and army units here, as well as at Amherst and Wesleyan and other colleges, are using faculty members to teach the cadets elementary courses in mathematics, navigation, meteorology, etc. This does not mean only members of the faculty who formerly taught those subjects. Professors of music, art, the classics, modern languages, philosophy, etc., are now conducting courses in these scientific subjects. To prepare themselves, they have been studying here at Williams under faculty members versed in these scientific fields. The Christmas holidays were spent in such study at the naval school in Philadelphia. They are doing this and carrying

on their own regular teaching in the college at the same time. To include both the college students and the cadets on the same teaching schedule, classes have been moved up to 7:30 in the morning and go right through until 5:00 P.M. A few are even held in the evening. The army and navy are thus making use of the teaching ability in our colleges and universities and this is all to their credit. But the whole-hearted and self-sacrificing response on the part of the faculty members deserves no less credit. One can't help but venture the guess that this teaching in other fields than one's own may have a salutary effect in unifying our somewhat isolated and departmentalized educational system.

The other day, someone remarked that, with the decrease in students in our colleges and universities, there wasn't much



CARLETON COLLEGE: Skinner Memorial Chapel, Northfield, Minn.

left for the chaplains of these colleges to do. Nothing could actually be farther from the truth. The commanding officers of the units have called upon college chaplains to help them in every way, for no army or navy chaplain will be assigned to these smaller units. The chaplain's home or office has been put "aboard." The rest of the community is "ashore." This means that cadets can come to see the chaplain at any time. It is quite a unique experience for "the rectory" in a small, New England village to be "at sea." Although the cadets are not required to go to church, a large number participate in the services in the community and in the Williams College Chapel. A group of 200 come in each month as 200 graduate. The entire course lasts three months. I have a service of dedication in the College Chapel for each new group when it enters. At this, both the commanding officer and I speak. The navy has co-operated in securing and giving me the religious affiliations of all the cadets. To each priest or minister in the village, I send a list of cadets belonging to his church and each clergyman and his church has responded wonderfully in opening their facilities to the cadets for both recreational and religious purposes. Dances, parties, lectures, discussion groups go on continually each weekend, for Saturday evenings and Sunday until 1800 (figure that one out) is the only free time the

cadets have during the week. Arrangements are being made to help take care of families and girls who come up to see the cadets. The USO had a list made up of approved girls from North Adams and Williamstown to be asked to all the large dances. Amherst, as usual, calls on Smith and Mt. Holyoke to help on such occasions.

The students of the college have also played a real part in welcoming the cadets to the community. The Christian Association has sponsored several parties. Members of the college orchestra contributed their own instruments to help get a cadet orchestra started. The latter, which already has shown an amazing amount of talent with very little practice, played for a large dance in the gym which was given for the benefit of United War Relief. To this dance came cadets, students, faculty, and townspeople—some 1,000 in all. All mixed together and all had a good time.

#### CORRESPONDENCE

I might conclude with one further word or two about a college chaplain's work during these wartimes. Not only are there more demands on his time by students and cadets, as is evidenced above, but there is another aspect of his work which has increased tremendously. This is his correspondence. He must keep in touch with alumni whom he knew on the campus and who are now scattered all over the world. This is a very real and vital part of his ministry and pastoral work. Students in our armed forces are going through what might be called a spiritual revolution. They are seeing life in a completely different perspective and consequently they are seeing things and thinking things that they have never seen or thought before. For the past 20 years, they and we have been looking at life from a balcony. We have all been spectators, gazing on the struggle in the street below; taking sides for the fun and the stimulation of the intellectual argument; thinking only with the head and not with the heart. Then suddenly that balcony collapsed and we all were precipitated headlong into the struggle below. We had to join one side or the other. We had to make up our minds which side was right. We had to act. We had to make up our minds what made life worthwhile living and what made death worth the sacrifice. Thus, we suddenly were changed from spectators to participants and this has been a revolution. It has made students and faculty members turn intellectual backward somersaults. It has given all of us a completely different point of view, particularly in regard to some of the deepest, spiritual truths of life.

For example, the type of question that was asked about religion has changed considerably. If the question were about God, it used to be "Is there a God? Prove God to me." Now it is, "I do believe in God, but give me some books to read." If it were about prayer, it was "What is the value of prayer? What good does it do?" Now it is, "Teach me to pray."

To these questions, which now are imperatively vital to the individual asking them, the chaplain must reply by word, letter, by pamphlet, and by book. His ministry, therefore, and the work of his church in the college community is more vital, more demanding and more widespread than ever before.



## The Spring National Council Meeting

THE National Council held its "April" meeting in May this year, because of the lateness of the date of Easter. In some ways, that was an advantage, this being General Convention year. The Presiding Bishop was enabled to call frequent and detailed attention to the relation between a General Convention in war time and the various plans of the National Council.

The plan which led to the one long debate of the meeting was the cherished purpose of the Youth Division to hold a youth convention in Cleveland during the weekend of the General Convention. The young people had been promised that they should have a representative convention in 1943, when and where General Convention would meet. During the triennium, their hopes had been fostered and their enthusiasm increased by this happy expectation. Now it would appear that the young people must be disappointed. The Committee on Arrangements for General Convention urges that the youth convention be held at another time and place, the reason being that Cleveland cannot well take proper care of them during the meeting of the General Convention. Problems of hotel accommodations and of travel are serious, and may become more difficult still.

No one likes to disappoint anyone, particularly eager young people. Bishop Quin, who is, of all the leaders of young people, their prime favorite, is determined that they shall not be disappointed. We can venture no prediction as to how the matter will be settled; but we do not doubt that if it should prove absolutely impossible for the youth convention to be held in Cleveland during General Convention, the young people will bear their disappointment cheerfully, for the sake of all who will have tried to meet their desires, most especially Bishop Quin. Everyone who is at the General Convention will miss the young people, but that is one of the hardships of war.

It seems very strange to have a National Council meeting without the presentation of the budget. New needs and the enlargement of old needs in the missionary work of the Church will mean a new budget, not simply another budget. The Presiding Bishop is confident that the people of the

Church will measure up to it, whatever it may have to be. No one actually knows yet just what will be needed, and for this reason no figures were drawn up. There could be merely tentative estimates. We need not say that this means that the budget will be larger than any budget of recent times, but we must not forget that the National Council is obliged, under the canons, to present a budget to General Convention covering the entire triennium. Undoubtedly the dioceses will wait, as the Presiding Bishop suggests, to hear further details before deciding upon their expectancies or objectives.

Dr. Addison's report indicated that the opportunity of the Church will, after the war, be greater than at any time in its history. It seems clear also that the opportunity right now, during the war, is far greater than in the years immediately preceding the war. The Church has always done what it could. Churchpeople have supported the missionary endeavor of the Church to the extent to which they understood it. In order to win the support that will surely be necessary, all the Churchpeople must be reached and their attention held until they do understand. This means a huge task for those bishops and clergy and those lay people who already understand. They must tell the others.

WE HAVE already expressed our earnest wish that a Negro secretary for Negro work might be appointed on the National Council; and we also, when action to result in such an appointment was taken, congratulated the National Council. Now that the secretary has actually been appointed, we welcome him with enthusiasm. Archdeacon Harris is well-known to all who are concerned with the Church's work for Negroes. He is an excellent choice to be secretary for Negro work in a national missionary organization. As Bishop Tucker said, Archdeacon Harris knows the work for Negroes in the North and West as well as in the South. He knows his people throughout the land, and knows their many and different perplexities and needs. Dr. Wieland declared that the Negro clergy had felt that they were the forgotten men: they will no longer feel thus, with Archdeacon Harris on the National Council. Not only will he help them; he will also deepen the understanding between the Negro and the White members of the Church.

It was heartening to hear about the progress of the ministry of the Church to Japanese-Americans. These men, women, and children, loyal American citizens, have appealed to all right-minded people; but few could gain access to them with help. Dr. Wieland thrilled the National Council and the many visitors when he told what had been and was being done to keep all the Church members in touch with their Church and to aid the non-Church loyal Japanese-Americans in any possible way. It is indeed fortunate that Bishop Reifsnider, with his vast knowledge of the Japanese and his ability to speak their language easily, can be in charge of this great work.

The work in war industry areas progresses. Bishop Creighton made it plain that this work has importance for the future quite as much as in the present. Many of the settlements in defense areas will become the permanent homes of many who have moved into them. Here is a great opportunity for the Church to establish permanent parishes. Another valuable aspect of this work is the coöperation of the communities in

### Today's Gospel

*Third Sunday after Easter*

"YE SHALL be sorrowful, but your sorrow shall be turned into joy." What a message of hope these words bring to a sinner; to the sinner, that is, who realizes something of what he has done, how he has shut himself off from God. Such a sinner, as he feels true sorrow for his sin, can take courage. God loves him. God wants him. God promises him not only the forgiveness of his sin, if he truly repent, but a share in the joy of heaven that comes when a sinner repents. The sorrow of repentance turns into the joy of forgiveness and reunion with God; just as the sorrow of illness turns into the joy of recovery; as the sorrow of death turns into the joy of eternal life. As we come to our Communion let us pray that we may put greater reliance in our Lord's promises, and thank Him even for sorrows, trusting His love to bring the transformation into joy.



which it is being done. Here again is a value for the future as well as the present.

It is well that missionary bishops should visit the National Council meetings at any time, but it is especially important now, in war time. Whatever the condition of the world, the education of children and young people remains an imperative necessity. Bishop Roberts of South Dakota gave a talk to the council on the two schools for Indians left of the 10 established by Bishop Hare in South Dakota: St. Mary's High School for Girls at Springfield, and St. Elizabeth's Mission Home for Boys and Girls at Standing Rock Reserve. He asked for greater support, and gave convincing reasons why it should be given.

Bishop Beal of the Panama Canal Zone drew a vivid picture of the work being done in his district. That interested the council; but the Bishop's equally vivid picture of what might be done in the future was even more interesting. The war has made Panama "look different" to the Churchpeople at home, whether on the National Council or elsewhere.

That was then the note of the spring National Council meeting: the meaning for the future of the vitally necessary work being done in the present. What is being done today affects what may be done tomorrow. Churchpeople thus have another compelling reason for supporting with all their strength the present missionary work of the Church: they are also thereby gathering strength for the future missionary work.

### *Church Schools in War Time*

**W**HY should Church schools exist? In America, the land of universal free public education, it is sometimes asserted that "sectarian" schools are a discordant element. This idea is even found among active Churchpeople, including some of the clergy.

The fact of the matter of course is just the other way around. Only a sectarian, disjointed religion can be adequately tacked on to a secular educational process. If the Church really has a universal message claiming a man's whole being, the Church's children should not merely be taught religion; they should be taught every subject on the curriculum from a religious point of view. That is why *THE LIVING CHURCH* twice a year publishes an issue devoted to the work of the Church schools. It is one of the most important areas of Christian activity.

If a unified way of life, such as the Church schools inculcate, is important to the well-being of the individual and the nation in peace time, it is doubly important in time of war. And, as the news items and articles in this issue show, the Church's educational forces are marshalled to do their part. Many changes in curriculum and activities have been dictated by the war, but no upheaval could be great enough to distract the schools from their primary task of building Christ-centered lives.

Ordinarily at this time of year we have published a map and list of Church schools. It was impossible, however, for us to assume that the list given in *THE LIVING CHURCH ANNUAL* was correct, since in the months since the *ANNUAL* has gone to press a few schools have been forced to close, and others have changed their age groupings. Time was too short for a thorough re-check of the list before this issue. In our August educational issue we shall attempt to provide up-to-the-minute information on the fall plans of all the Church schools. In the meantime, we must refer readers to the schools mentioned in the news items and advertisements in this issue. They are all active and well fitted to serve their particular group. Reference

to the *ANNUAL* will provide a complete list of the Church schools as of last fall. Most of them are still carrying on their efficient work, and the school in which you are particularly interested (or the Church School Editor of *THE LIVING CHURCH*) will gladly provide additional information on request.

### *Victory No. I*

**T**HE culmination of the Tunisian campaign in a sudden and sweeping victory is indeed a cause of rejoicing, for it shows decisively that the war has passed a turning point. Hitherto, we have had to be content with localizing the enemy's gains, or at best with stopping him. In Tunisia we have not only checked his plans but embarked upon an offensive of our own and fought it through to success.

The results of the Tunisian victory are almost beyond imagining. The Axis now stands at bay in Europe, threatened with attack from every direction. The danger, once seriously discussed, of a junction between Nazi and Japanese forces in southern Asia, now seems outside the realm of possibility. Now the question seems to be: where will the British and Americans strike first? In Norway? Across the channel? In Southern France? In Italy? In the Balkans?

The initiative is in the hands of the United Nations, and the next stroke may come between the time that this editorial is written and the time that it is read.

Meanwhile, the Japanese have made local advances in Burma and China. Perforce, our strategy in Asia must be largely defensive until Hitler and his armies are defeated. It does not appear that there has been any serious failure of our defensive forces there, although the importance of both China and India to the United Nations requires that optimism over the situation in Europe be tempered by anxiety for the Orient.

A wild animal at bay is not captured. Now is the time for the utmost vigilance and resolution on the part of the United Nations, both on the field of battle and on the home front. Only thus will this beginning in Tunisia be carried forward to a successful end.

## *Afterthoughts*

**L**IVY THE OFFICE CAT has been mourning the departure of the Editor for military service, and has not felt in the mood to carry on his chronicle of activities in the animal kingdom. The other day, however, he was considerably cheered up by something he saw in the *Churchman*.

Noticing him purring contentedly, we asked him what he was reading. "Look at this!" said Livy. He placed his paw on an item headed thus:

"Supersalesman"—Bishop Manning cited for boosting  
*LIVING CHURCH.*"

"Isn't that nice," we said. "Is the *Churchman* getting up a new award for people who have helped build up the Church press? Does the item say a good word for Bishops Tucker, Hobson, Dagwell, Block, Spencer, Stevens, Gardner, Washburn, Ludlow, and the other bishops who have urged people to buy Church papers?"

"You've got it wrong," Livy said. "This is an item saying that Bishop Manning spoke up for the wrong Church paper."

"Oh," we said.



## WARTIME EDUCATION

Education is a vital part of the Nation's war effort. Schools throughout the country are resolved to leave no stone unturned in providing the type and quality of training, academic and otherwise, essential to this effort. At the same time these schools are resolved to prepare their students for active and intelligent participation in the reconstruction days when at last peace comes to the world.

### Margaret Hall

Down in Versailles, Ky., about 20 girls of Margaret Hall School are busy setting out vegetables in the school's victory garden. Dressed in blue jeans, red and green plaid sport shirts, they have, under the direction of two faculty members, and without any outside help, plowed and sowed a large plot of ground. They are waiting impatiently for the onions, beets, lettuce, cabbage, tomatoes, carrots, asparagus, and other vegetables.

On May 30th, Rogation Sunday, the entire school forms in a procession, goes around the grounds for the blessing of the garden, while the Litany is sung.

The first week in May was devoted to a study of some of the current proposals for the peace settlement. All the regular class time was used for a detailed study of the 10 Peace Points, suggested by the leaders of the Churches of Great Britain. The faculty conducted the classes with formal recitations, assignments, and readings. Each girl in the Upper School took part in the project. She was expected to know the contents of all 10 points; to take the course on point 5, which is basic to all the other points—that any peace must be

based upon the objective standard of the law of God.

Dr. W. Scott Hall of the faculty of Transylvania College spoke to the girls in the evenings upon the general subject of the week. Each group presented an oral report upon the week's study, and each girl wrote a written examination, the grade for which counted as part of her academic grades in Christian Doctrine, Social Studies, English, and some cases, French.

The French students had a special assignment in the problem of the French nation, studying briefly its recent history, and doing some reading and thinking about the place of France in the post-war world. The reading was done in French.

Students in Ancient history and Latin considered the lessons to be drawn from the rise and decline of the Roman Empire, the development of the Roman Republic, its special problems, and its attempted solutions.

Students of the 8th suggested peace point studied the sacrament of marriage, the history of the family as a social group, and did reading about housing, slum clearance, public education, and child welfare.

The group studying minorities considered particularly four groups: the Negroes, the Jews, the Indians, and some white minorities in the far East.

All students studied the Malvern Manifesto and the Delaware Conference findings. Throughout the conference week the faculty was trying to give the students enough factual and theoretical background to enable them to understand why these specific peace points were recommended as necessary for a stable peace, and what, concretely, in their own lifetimes the establishments of such a peace would mean.

In September, 1942, Margaret Hall introduced a student self-help plan.

### St. Agnes

St. Agnes School, Albany, N. Y., at first glance looks much as it always has, daily academic work goes on, but extra-curricular activities have changed in many respects.

Sports activities are now devoted to physical fitness projects, dramatic talent is used to assist the Red Cross, USO, and other patriotic societies. Spare time is taken up with first aid and volunteer work of many varieties.

Salvage receptacles abound. St. Agnes girls collect everything—candle ends, tin foil, razor blades, books. They knit and sew and make stuffed animals for children in bomb-proof shelters.

Art classes have made menus for the Navy, posters for relief societies, have worked on Red Cross projects, and helped with costumes and scenery for patriotic plays.

One of the highlights of the year, as far as the senior class is concerned, has been a musical comedy, the script written and the music composed by themselves. The seniors played to a packed house and cleared over \$300 for the Red Cross.

### St. Catherine's

If you were to come to visit St. Catherine's, Westhampton, Richmond, Va., any school day at three o'clock you would find yourself in such a whirl of activity you would be amazed. These busy people are "Said's" (Student Aid Squads) who under their section teachers have answered the call to lend a hand doing domestic work. In the spirit of the Chinese slogan "Gung Ho," working together, these "Said's" accomplish much in a short time. They do 21 jobs—from cleaning the cafeteria to carrying parcel post and delivering packages. One squad collects and bales papers and magazines, another cleans the assembly rooms. One squad "prepares" tin cans (1,700 pounds by April 1st) another cleans up the grounds; one squad sells War Stamps, another sweeps the porches and walks. So it is "Gung Ho" working together for our country as well as the school.

Yet they are not so busy that they forget other children and countries. To the Community War Chest they have pledged \$800, all of which has been paid; to the Infantile Paralysis Fund \$100; to the Red Cross \$250, besides the League contribution of \$500, and to League charities (the church, the city, the state and nation) \$1,554.92.

To distinguish their War Relief work from the League, they call it their "Special Projects." This year the work is done by classes who study about the country they work for, as well as raise money to send to its people. The seniors have undertaken the support of David Prest, a seaman's orphan in the Royal Merchant Navy School, Workingham, England; the Juniors are working for their second \$100 to send to United China Relief; the Tens are busy earning money for both the Greeks and the Dutch; the Nines are heading the "Earn a Dollar" contest by which members of all classes are helping various



ST. AGNES SCHOOL: Albany, N. Y. The girls spend spare time on Red Cross and Bundles for Britain projects.



countries in which they are interested; the faculty are contributing to the Allied countries in general, with special attention to Russia.

Although the upper school collects silk stockings, newspapers, coat-hangers, etc., it is the lower school that is the greatest salvage collector. The kindergarten brings everything from metal toys to mother's kitchen knives, newspapers, coat-hangers, tinfoil, and pennies for the Greeks and Chinese—often earned by allowing a tooth to be pulled—and used clothes brought to school by enthusiastic children wanting to help. Several weeks ago the lower school children were asked whether they too would like to buy War Stamps; much to the director's delight they have bought \$150 worth of stamps in that short time.

Both the lower and middle schools have answered requests of the Red Cross to make Thanksgiving favors, Christmas cards and valentines for soldiers, and to furnish Christmas boxes for foreign chil-

is no longer possible to secure maids and because our country needs citizens who are well educated both in academic subjects and in the art of home making. St. Mary's, therefore, rather than having to adapt its program and courses to a wartime schedule, is finding itself in a position to lend aid to its sister schools who are adopting a coöperative system.

At present the school is making plans for its second Victory garden. As they did last year, many of the girls are volunteering to remain at the school during their summer holiday to help with the garden, canning, and general summer repairs. Last year a substantial amount of food for the school was raised and it is hoped that even more will be raised this year.

St. Mary's has been a fully accredited high school for the past 15 years (during the first 55 years of its existence it was an elementary school.) During the last 12 years, the percentage of girls going on to schools of higher education has increased



SHATTUCK SCHOOL: Bishop McElwain confirmed on May 2d 22 candidates prepared by the Rev. Joseph M. McKee.

dren. The middle school is knitting sweaters and an afghan, and have sewed beautifully dozens of pajamas, kit-bags, and bedroom slippers under the direction of the sewing teachers. In the art department the children are making magazine covers to be used in soldiers' hospitals. Even on Saturday there are home-making and nutrition classes. The school is now having a drive to collect clothes to send to Russia.

In all grades the girls are busy doing what suits their age and ability, following their slogan, "Gung Ho."

### St. Mary's Indian School

Because the greatest need of the Indian people has been for a school with a Christian home atmosphere in which the children could learn the White man's ways, St. Mary's, Springfield, S. D., has always been run on a coöperative basis, thus combining home and academic training. Now that the United States is at war other schools are adopting coöperative plans both because it

from 20 to 100. Thus many graduates are preparing for or have entered active war work.

A large percentage of St. Mary's girls enter the nursing field. Until this year, those girls have had to take an additional year of preparation before entering hospitals as we had no funds with which to equip a chemistry laboratory. Now, thanks to the generous gift of the Massachusetts Indian Association, there is a fine laboratory so that St. Mary's girls are adequately prepared to go directly to hospitals.

Because they themselves have had to endure race prejudice, St. Mary's girls are very much aware that racial hatred and prejudice is one of the ugly and major causes of war. In order that they may be ready to take their places in the Christian fight against this evil, they are studying intensively the problems of the Indians in the Americas and making that study the basis for a better understanding of the peoples of the world.

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**Margaret A. Augur, Headmistress**



MARGARET HALL SCHOOL: *Versailles, Ky.*

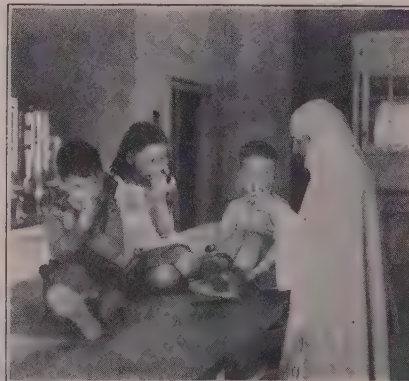
## Kingswood School Cranbrook

Kingswood School Cranbrook, Bloomfield Hills, Mich., has added to its regular curriculum certain courses which have a bearing on the war. Typing is one of these. Training in physiology and dietetics has been continued as a valuable basis for nursing and advanced work in dietetics. Current events and Spanish are being taught as always, but, whenever possible, the courses have been broadened to include a practical application to today's problems.

Last summer a summer institute was opened, at which many Red Cross courses were taught, as well as typing, shorthand, cooking, and sewing. Plans for an enlarged institute this year are now being made.

The students have their own war committee, which has charge of the sale of War Bonds and Stamps, Red Cross drive, and salvage collection. In both the Red Cross drives, there has been 100% subscription from the faculty and students. For the past two months military drill conducted by an Army captain has been part of the athletic program and physical fitness campaign.

Many Kingswood graduates are doing war work, some of them in factories. Two alumnae are in the Waves, one an ensign, and one a second mate. One of the former faculty members has been teaching radio theory to soldiers at Madison, Wis. Several faculty members are taking courses in mechanical drawing in order to be able to do war work during the summer.



TULLER SCHOOL: *Bridgeport, Conn.*

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## EDUCATIONAL

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### Wykeham Rise

¶ From Wykeham Rise School, Washington, Conn., comes a student's answer to the examination question, "Has the War changed any of your religious ideas?"

War is rather a hopeless thing. It seems so against all the principles of mankind that when it comes one is apt to be bewildered and to ask why? Why has this terrible, cruel monster, war, been sent to us on this earth? Why must we kill, afflict, destroy to gain our end? Why do we fight? Some people may stand up and say blindly "We shouldn't fight. We, as Christians, should keep peace at all costs with our neighbors." Others may turn the other way completely and lose their faith in religion and the Church, but I think the majority of people search for an answer. To lose faith is a weak, ridiculous thing to do. It is to lose the battle before it is begun. We can find an answer if we look, and I think most of us are apt to get a different answer. We may say we fight for the right to live, the right to freedom or the right to choose our own way of life. All this is true in a sense I suppose but what are any of these in war-torn country, starving for want of food and oppressed by their conqueror. I think the fight is almost bigger



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than that, it is a fight for the generations to come, a fight for our children and our children's children and a fight to keep alive the heritage that should be theirs so that they may construct a new and better world. For this kind of fight we need a tremendous belief in some Higher Power. We need more than guns and steel and men, we need an Ideal which is what our enemy hasn't got. God is our Ideal, God is our Higher Power. In time of trouble we are nearer to Him than ever before. He is our rock and our foundation and we cling to Him in time of trouble as the Hebrews did of old. Yes, war has changed my religion. Before the war it was something that was there, something that was good and proper to adhere to but something that didn't mean everything to me. It wasn't as vitally important as it is now, it wasn't the whole foundation of the world.

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tive. Latin in its advanced stages has been largely eliminated, and English is being taught more than ever before as a practical instrument of clear and effective expression. To the usual graduation requirement of 15 units of work have been added the satisfactory completion of a senior course in first aid, acquisition of the junior marksmanship rating of the National Rifle Association, and proof of the ability to swim.

Students and faculty have taken a very active part in civilian defense, the headmaster being coordinator in the district of Merion and 27 teachers acting in various capacities such as air raid wardens, rationing board members, and the like.

Because of the shortage of janitorial help at the school, the students of the upper unit have been asked to contribute



ST. MARY'S, Springfield, S. D.

a minimum of 100 hours of work to the Academy during the current year. By April 1st some 10,000 student-hours of labor had been donated, the jobs done including everything from wheeling coal and cleaning class rooms to acting as office clerks and messengers.

### Patterson School

Patterson School, Legerwood, N. C., for boys of junior high and high school age, is making its greatest contribution to the war effort by training the kind of young men who serve their country well in war and have the ability to contribute much to the winning of the peace. Now in its 33d year, Patterson School continues to carry out the ideals and principles of Christian nurture for which the founders, Mr. and Mrs. Samuel Legerwood Patterson, gave their old Colonial home and 1,300 acres of land to the diocese of Western North Carolina.

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## EDUCATIONAL

school does full high school work and is State accredited. The type of education offered tends toward the development of the whole man: body, mind, and soul. The boys have ample time and opportunities for outdoor recreation. Each shares in the work of the school and farm and so learns to be expert with his hands in many ways. In the daily evening chapel service, one feels the deep impress of the ideals, the spirit, the devotion, and the sacrifices of the long years of the school's history. Out of those minds have come vision, and out of those hearts have come aspirations and hope, and on their lips are words of praise and thankfulness. Nothing but a Church school can give these things.

Seventy former students are in the Army, Navy, Marines, Coast Guard, and Maritime Service, and excellent reports are being received of their contribution to the work of the world, based on character and ability. To each one a copy of the Prayer Book for soldiers and sailors is sent. Prayers are offered daily in the chapel for them, and they are remembered by name. Many letters from the boys express appreciation of the School's thoughtful interest and of the help their life in the school has been to them.

The boys in the school take part in all activities open to them to be of service beyond the school family. An observation post of the Aircraft Warning Service is located at the school and the boys take turns as airplane spotters. Those who daily raise and lower the flag do it with a sense of pride and service. The students collect scrap for the government; they buy war stamps and bonds, and contribute to the Red Cross and Army and Navy Commission. They cooperate cheerfully and intelligently with rationing regulations and in the effort to use the full facilities of the school farm to raise food for victory.

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Gladstone, N. J.

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Under the plan a boy beginning his senior year with the January term, for example, should be able to graduate and be ready for entrance to college the following June, while a boy beginning his junior year one June should be able to enter college the next June.

Students preparing for college under the plan will be certified in the usual manner, by arrangement between the school and colleges. The school is fully accredited.

The school believes that after the war many men currently compelled by circumstances to interrupt their education will want to complete their work, at least through high school level and in some cases on into college. The school hopes to continue its present facilities for an accelerated course after the war, with modifications, to make it possible for such men to complete their work in the shortest possible time, and to take refresher courses where necessary.

### Avon

The Avon School, Avon, Conn., is making various contributions to the war. It was one of the first secondary schools to erect a "commando course," which the boys use daily for physical conditioning. This 150 yard course consists of 10 difficult hurdles incorporating the recommendations of Army and Navy physical directors.

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Army and Navy authorities. The educational value of this work, the scope of which has been greatly enlarged yet controlled so that it does not interfere with academic work, is also of special import during wartime. Furthermore, it makes a direct contribution to the war effort by releasing men for industrial and military duty.

The boys wait on table, make their beds, clean their rooms, do kitchen chores, work in the print shop, assist in making school repairs, help on the school farm, take care of the athletic fields and grounds, repair and plow school roads, work regularly in the garage, the bank, the store, the powerhouse, do fire guard and official airplane spotting duties. They have been given detailed instruction in building and forest fire fighting technique and under the supervision of masters are organized into squads which have already been called upon to serve both the School and the neighboring community. The science department supervises other community service projects performed by the boys, such as running a maple syrup business, testing hybrid corn for the farm, etc.

## Christ School

Christ School, Arden, N. C., has adjusted its program to fit in with the national war effort. The school will open on September 1st, earlier than usual, so that the boys will be able to help with harvesting. A number of boys will remain at Arden through the summer to work at farming and gardening.

The physical education program has been emphasized. Sports are intermural only, and the "obstacle course," and military drill (not ROTC) are popular features of the new plan.

Some 300 former students of Christ School are serving in the armed forces,

and there is scarcely a Sunday that there is not a uniformed alumnus in the chapel. About two-thirds of the students' fathers are also in the service.

## The Mercersburg Academy

The Mercersburg Academy in the town of Mercersburg, Franklin County, Pa., was established as a college preparatory school for boys in 1893.

The religious life of the Academy centers in the Chapel, a Gothic building dedicated to the Mercersburg mothers and their sons in the first World War. It was designed by Ralph Adams Cram and was completed at a cost of about \$800,000. Among the memorials it contains a four manual organ, a famous carillon of 43 bells, and 49 stained glass windows.

There are 23 school buildings widely spaced on 300 acres, including the campus of 167 acres and the School farm. In addition to formal gardens and planting of trees and shrubs, there are fields for athletics, including three football fields, a soccer field, three baseball diamonds, 17 tennis courts, a quarter mile cinder track, and the jumping pits. The gymnasium contains an excellent swimming pool.

A summer session will be held from June 17 to August 31, 1943. Although this is planned primarily for boys who would otherwise have to enter military and naval service before graduation, the courses are available for all boys desiring to advance the date of college entrance.

Primary attention will be given to the subjects—English, mathematics, physics, chemistry, and history—which have immediate as well as permanent values for young men soon to enter the armed services.

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For further information address the Dean, 600 Haven Street, Evanston.

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Inquiries should be addressed to Dean Fleming James, Sewanee, Tennessee.

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## EDUCATIONAL

map making, meteorology, and navigation, and will provide considerable advantage to boys desiring early and rapid advancement in Army and Navy careers.

### Shattuck School

Bishop McElwain of Minnesota, confirmed 22 cadets of Shattuck School, Faribault, Minn., on Sunday, May 2d. The class included: William Barry, Portland, Oregon; Henry Benton, Wayzata, Minn.; Donald Carlson, Minneapolis, Minn.; Donald Cleveland, Wayzata, Minn.; Philip Ellwein, Mitchell, S. D.; Thomas Gaines, Minneapolis, Minn.; Robert Gregory, Missoula, Mont.; Benjamin Hawkes, Glencoe, Ill.; Thomas Hormel, Austin, Minn.; Charles Johnson, Madison, Wis.; Walter E. Kieckhefer jr., Milwaukee, Wis.; Richard Lundy, Charles H. Mayo II, and David Mayo, Rochester, Minn.; Edmund Phelps jr., Minneapolis, Minn.; John Rude, Marshalltown, Iowa; Radley Searle, Derby, Derbyshire, England;



ST. AUGUSTINE'S COLLEGE: *Raleigh, N. C. Archery is a favorite sport of the co-eds.*

Phillip Schaub, St. Paul, Minn.; Jerome Smith, Minneapolis; George Scott jr., Le Sueur, Minn.; Charles Sweatt jr., Wayzata, Minn.; and Jerry Wolff, Oak Park, Ill.

The class was prepared and presented by the Rev. Joseph M. McKee, vicar of the Chapel of the Good Shepherd at Shattuck.

### St. Paul's

The war has brought about drastic changes in the teaching personnel at St. Paul's, Baltimore, Md., but the session of 1942-43 has been a very successful one. Both boarding and day departments have been completely filled since last summer, and at least 100 applications had to be rejected because there was no room to accommodate additional students.

There has been a marked increase in the number of boarding applications, which is probably due to the break-up of many homes in these wartimes.

St. Paul's School took part in a city-wide scrap collecting campaign and also helped the city dispose of it.

The students have all taken an active part in Red Cross, Community Fund, and War Stamp drives. It is their present aim to buy enough stamps and bonds, as a part

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of the April campaign, to provide two jeeps for the armed forces.

A serious servant shortage has made it necessary during the year to rely upon student workers for taking care of the

extensive school grounds, keeping the buildings clean and in order, and doing all dishwashing, pantry, and dining room work. Every student in school has contributed in some way to the necessary

day-to-day labor of school maintenance.

Many of the seniors are already enrolled in special Army or Navy college courses, and others expect to enter the various branches of the service early in June.

The new rector, the Rev. Harry Lee Doll, who succeeded Dr. Arthur B. Kinsolving at Old St. Paul's Church, has inaugurated a good many changes in religious education. There have been more Chapel talks on religious subjects, special Lenten services, and the formation of a Servers' Guild. Mr. Doll is now making plans for improving the religious education done by the school next year, and is making a study of the various systems and methods used by other Church schools.

### Western Reserve

The Scholarship Fund at Western Reserve Academy, Hudson, Ohio, has been substantially increased by profit from work being done in the Academy machine shop, where parts for Bardon's and Oliver turret lathes are being turned out on a mass production, wartime basis. To achieve such efficiency, changes had to be made, and to appreciate these adjustments, it is necessary to know about the machine shop as it was before the war.

The idea for a machine shop was conceived in the depression days of 1932 and 1933. Director Louis C. Tepper decided that the first thing to do was to raise capital. So machines were purchased, rebuilt, and sold at a profit. Among these

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were a Brown and Sharpe number two Universal grinder, purchased for \$40 and sold for \$1800; a Warner and Swasey hand-screw machine, bought for \$25 and sold for \$1000; a Bliss punch press, purchased for \$15 and sold for \$275. These furnished the capital, and contributions of both essential tools and machines by the boy's fathers provided some equipment.

Before the war, the machine shop was run primarily for the student's pleasure. The boys worked on their jalopies, built lawn mowers and tractors, and did much of the campus repair work.

Then came the war and the renaissance of the machine shop. Because the shop was handicapped by a lack of the proper machinery, the usefulness of certain machines was widened. For example, lathes are used for production drilling instead of turning, and a grinding machine is used for milling.

After the changes were made, the mass production of turret lathe parts began. The present production line is composed of three lathes, a shaper, and a milling machine, two drill presses, and a polishing machine.

Last summer a number of Reservites, after obtaining valuable experience in the Academy machine shop, worked in various machine shops and earned an average of \$500 apiece.

#### Howe Military School

In order to be of service to its cadets during these critical days, Howe Military School will conduct a nine weeks summer session on its campus this summer.

There are two groups of students who are interested in accelerating their academic program through the medium of the summer session:

Those students who will reach induction age before completing requirements for High School graduation at the normal pace; those students who will wish to complete High School requirements and enter college before induction age.

The summer program will follow closely that of the winter school. The military department will offer its regular course of training emphasizing field problems. The academic department will emphasize the courses which are required of all students for graduation.

#### St. Bernard's

One of the new projects at St. Bernard's School, Gladstone, N. J., is a farm which was purchased last July. It consists of 128 acres, which adjoin the campus. Three considerations led to the purchase of the additional farm property. Extensive repairs and enlargements were necessary on the inadequate farm buildings already owned by the school; the excellent farm buildings on the new property would provide for the enlarged flocks and herds of the school, and the main dwelling and tenant house would take care of an increasing student body.

In answer to an urgent request from the Federal Department of Education that more mathematics and science courses be taught, in order to give the high school



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## EDUCATIONAL

graduate more of an insight into the requirements of Army and Navy aviation, St. Bernard's has added general science for freshmen and a combined course in advanced physics and algebra. Another new subject is Avigation—which signifies navigation in an airplane. The course includes finding position by the sun, moon, and stars, or by dead reckoning; compass bearings, variation, deviation, meteorology, and all subjects covered by the government course in pre-flight aeronautics prescribed for secondary schools.

St. Bernard's will continue along the same course as it has pursued in the past, trying to do a better job in all courses, and believing that for war, for peace, and for Christian citizenship they serve best when they endeavor to make their students strong of body, sharp of intellect, and conscious of the necessity of a proper relationship to God and man.

### Divinity School of the Pacific

#### Celebrates 50th Anniversary

With an academic convocation, a jubilee dinner, and a commencement featured by the awarding of three honorary degrees, the Church Divinity School of the Pacific celebrated its 50th anniversary. The commencement address was given by Dr. Monroe E. Deutsch, vice-president and provost of the University of California.

Honorary degrees of Doctor of Divinity were conferred upon Canon C. Rankin Barnes, the Ven. William F. Bulkley, and the Rev. Griffin M. Cutting. Dr. Barnes is rector of St. Paul's Church, San Diego, and a special lecturer on family relations at the Church Divinity School of the Pacific. Formerly he was secretary of the department of Social Relations for the entire Church. Dr. Bulkley has been a missionary in Utah since 1908, and since 1924 has been Archdeacon. Dr. Cutting was the first student at the school in 1893, and is now Chaplain of the Bishop's School in La Jolla.

At the jubilee dinner preceding the commencement, there were brief addresses by Mrs. James O. Lincoln, who was present at the opening service of the school 50 years ago, Bishop Robert B. Gooden, president of the Board of Trustees, Bishop Edward L. Parsons, chairman of the department of theology, the Rev. John C. Leffler, and the Rev. Maxwell Brown, president of the student body.

The academic convocation in the morning featured addresses by three well-known scholars: Bishop Stevens of Los Angeles spoke on *The Growing Church-Mindedness of Today*. Professor John Coleman Bennett of the Pacific School of Religion discussed *Judgments of the Christian Conscience*. The Rev. Everett Bosshard of the Church Divinity School of the Pacific gave *A Cultural Diagnosis of the West*.

### The University of the South

The University of the South at Seawane, Tenn., which will celebrate its 75th commencement on June 7th, has

been selected as a site of a Naval Training School for prospective deck or ship officers as a unit in the V-12 College Training Program of the United States Navy. On July 1st, 300 or more Naval trainees will be sent to Seawane.

The University will maintain its regular liberal arts curriculum during the period of the war, in addition to the prescribed Navy curriculum, for both regular college students and Naval trainees. The scholastic year of the university will be changed to conform to the Navy's program. The first semester will start on July 1st, the second on November 1st, and the third on March 1st.

The schedule of the School of Theology will not be affected by the Naval program. The first semester will start in September and the second in February. The Seawane Military Academy will change to a three-semester basis. The first semester will begin on June 1st, the second on September 20th, and the third on January 31st.

### Bishop Sturtevant to Speak at Carleton Baccalaureate

Bishop Sturtevant of Fond du Lac will be the speaker at the annual baccalaureate service at Carleton College, Northfield, Minn., on May 16th.

Bishop Sturtevant's daughter, Rebecca Sturtevant, is a member of this year's graduating class at Carleton. Harwood Sturtevant, a son, is a member of the Carleton freshman class.

### St. Augustine's College

Saint Augustine's, Raleigh, N. C., in January of this year celebrated the 75th anniversary of its opening. Among the events was a thanksgiving service, with the Presiding Bishop, the Rt. Rev. Henry St. George Tucker being the anniversary preacher. Another part of the celebration was a round-table discussion, *Post-War Problems of Negro Colleges*, led by Dr. Ambrose Caliver of the U. S. Department of Education, senior specialist in Negro education, and joined in by representatives of more than a dozen colleges of North Carolina and Virginia.

Before this country had been at war two weeks, St. Augustine's had organized a campus war council, whose purpose was to see to it that the college, its students, and its staff were integrated into the war effort, ready to render service in the best and most efficient ways. That spirit has continued to animate the college, and along with the job of educating its students as best it could for effective service to the Church and to society, has been added a special emphasis on preparedness for service in this particular crisis. This program has included a unit of the Enlisted Reserve Corps, from which already 13 students have entered active service; an expanded physical education and health program; a war training program including courses in personnel management, and another in radio conducted within the city by a member of the faculty; a course in consumer problems. The college library was one of the very first in the



## EDUCATIONAL

nation to be officially selected as a War Information Center.

More than 100 graduates, former students, and students, and one member of the faculty are serving in the nation's fighting forces. They are distributed through practically every branch of the service, including the Waacs, the Navy, the Coast Guard, and the Marines. One member of the faculty is serving with the Navy. That their college training has been of benefit to them in making them useful is demonstrated by the fact that 16 of St. Augustine's representatives in the Army are commissioned officers. Others are taking officer training, and the majority of the remaining number are non-commissioned officers. The commissioned officers include four chaplains, a flight lieutenant, a first lieutenant in the Medical Corps, and one former student who completed his officer training in England.

### RATED HIGH BY ASSOCIATION

St. Augustine's College not only recognizes that education must go on, but also that the obligation of such an institution as it becomes more urgent while it becomes more difficult. In its strategic position as the oldest educational institution for Negroes under the auspices of the Episcopal Church, as well as the only one with a liberal arts tradition, it has an important service to perform in peacetime and in wartime. Last December it was rated Class A by the Southern Association of Colleges and Secondary Schools, a signal evidence of its ability to maintain itself in the forefront of the forces of Christian education.

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## CHURCH CALENDAR

### May

- 16. Third Sunday after Easter.
- 23. Fourth Sunday after Easter.
- 30. Fifth (Rogation) Sunday after Easter.
- 31. Rogation Day (Monday.)

May 16, 1943

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We can think of no finer way in which to assure a former parish priest that not only is he beloved and still remembered, but that you of his parish wish, through him, simply to enlarge your parish's work and influence, and to take on, through him, some hundreds more of vital young men who love Our Lord as much as you do.

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## WESTERN MICHIGAN

### Cathedral Dedication

Taking the text "Where there is no vision the people perish" Bishop Page of Northern Michigan preached the sermon at the service which marked the dedication of the Cathedral of Saint Mark, the enthronement of the Rt. Rev. Lewis Bliss Whittemore, Bishop of Western Michigan, the induction of the Dean, the Very Rev. H. Ralph Higgins, and the installation of the canons, the Rev. Messrs. D. V. Carey, Grace Church, Grand Rapids; A. Gordon Fowkes, St. Luke's, Kalamazoo; C. Arch Hopper, Coldwater; and William A. Simms, St. Thomas' Church, Battle Creek.

"History has attested to the truth of this phrase" (his text), Bishop Page said, "lack of vision means lack of growth. It is vision which beckons us on and challenges us to make it become reality. The cathedral idea and ideal, the Bishop continued, "see the present in the light of the eternal. We are not a group of self-governing parishes; the unit of our Church is the diocese and the cathedral is the embodiment of that idea. Wherever cathedrals have been established, it has been found that they strengthen the adjacent churches. In the past some of us have had the wrong vision. We have magnified the parish and failed to stress loyalty to the diocese."

### SPIRITUAL BANKRUPTCY

Declaring that America's "cathedral of materialism" has brought the nation to the verge of spiritual bankruptcy, the Bishop mentioned the challenge of religion in a world at war and declared that in order to build a saner world after the war is over, "the children of God must take their places in His family circle."

Nearly a thousand people attended the service in which Bishop Gray of Northern Indiana and president of the Province of the Mid-West enthroned Bishop Whittemore; Bishop Creighton of Michigan, read the preface, and the Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, read the psalms, collect, and creed.

To the music of the processional hymns "Ancient of Days" and "Rejoice, the Lord is King," the colorful procession of acolytes, torchbearers, choristers, national, parish, and Church flag bearers, entered the church, followed by lay members of the Greater Chapter, the clergy of the diocese, and visiting bishops.

Burritt Hamilton, of Battle Creek, chancellor of the diocese, read the notice of the articles of incorporation which were adopted at the diocesan convention in January and Bishop Whittemore read the prayer dedicating the Cathedral. Marshall M. Uhl, senior warden of the Inner Chapter, read the notice of the election to the office of Dean, and Bishop Whittemore inducted into office, the Very Rev. H. Ralph Higgins. Arthur C. Sharpe, secretary of the Greater Chapter, read the notice of appointment or election of the Canons, and the Bishop and Dean installed Canons Carey, Fowkes, Hopper, and Simms.

The diocesan offices have been moved from the Michigan National Bank and Trust Company to the Cathedral House where the second floor has been remodeled and redecorated. In addition to the Bishop's quarters, a lounge is being arranged for the use of visiting clergy and the diocesan lending library has been moved to the new quarters in Cathedral House. Miss Anna W. Miller will serve as librarian in the Frances Hillyer Memorial Library.

## MICHIGAN

### New Executive Secretary

The Rev. Gordon Matthews, rector of the Church of the Epiphany, Detroit, for the past six years, entered, May 1st, upon his new duties as executive secretary of the diocese of Michigan. Mr. Matthews succeeds Charles O. Ford, executive secretary since the organization of the diocesan executive council in 1920, who resigned in January. Mr. Ford's resignation was accepted as of July 17th, but the Council granted him a leave of absence effective April 1st.

Mr. Matthews came to Michigan from the diocese of New York in 1926. He was rector of St. Philip's and St. Stephen's Church, Detroit, for about a year, and served as assistant in St. John's Church, Detroit, for two years. The following nine years were spent as rector of St. Andrew's Church, Detroit, and in 1937 he was called as rector of the Church of the Epiphany.

## NEW YORK

### Church Club Officers

The following officers and trustees were unanimously elected at the 56th annual meeting of The Church Club of New York: President, Ludlow Bull; vice-presidents, Byron G. Clark, Gano Dunn, Henry M. Kidder; secretary, J. Ralph Jacoby; treasurer, Hall E. Shepherd; trustees, Edward R. Hardy, F. Robert Swartwout, George W. Van Slyck.

## OREGON

### Convention Favors Unity

In his address to the 55th annual convention of the diocese of Oregon Bishop Dagwell urged that all parishes and missions "break some of the trifling traditions that come from placid times and tropical countries" and provide a more adequate ministry to our shifting wartime population. He suggested particularly that they consider the advisability of afternoon and evening Communion services for people working on wartime schedules. "If the Church be essential to a man striving to live a Christian life, then it is essential that the Church have a flexible service schedule and some flexible rules," he admonished.

The convention opened as usual with an evening service at Trinity Church,



Portland, on Low Sunday, at which the Bishop delivered his address. A corporate Communion for delegates was held on Monday morning at St. Stephen's Cathedral, followed by business sessions throughout the day. The convention oversubscribed its proposed missionary budget of \$14,390. It also adopted a resolution expressing its willingness for unity with the Presbyterian Church and instructing its delegates to the coming General Convention to "assist in seeking a working basis for that union." This resolution was carried by a vote of 34 to 32.

The annual convention of the Woman's Auxiliary was held concurrently, meeting at a nearby Unitarian Church. Deaconess Elsie Riebe formerly of Ichang, China, was guest speaker at their meetings.

Deaconess Riebe also spoke at the banquet which closed the convention program. Other speakers at the banquet discussed various phases of diocesan work, and a particularly interesting address on the work of our Army chaplains was given by the Rev. Frederick McDonald one of the diocesan clergy who is now post chaplain at Fort Mason, Calif.

**ELECTIONS:** Treasurer, W. C. Schuppel; secretary, Rev. L. B. Keiter; chancellor, Hon. J. H. Hendrickson; standing committee, Rev. Messrs. R. F. Ayres, L. E. Kempton, A. J. Mockford; Judge H. H. Belt, Dr. H. C. Fixott, Judge J. H. Hendrickson. Delegates to provincial synod: Rev. Messrs. A. Lockwood, H. G. Gardner, H. R. White, L. B. Keiter; Messrs. S. Milbank, J. Vassie, O. J. Gould, Judge F. Spittle. Deputies to General Convention: Rev. Messrs. L. E. Kempton, R. F. Ayres, E. W. Hughes, H. G. Gardner; Messrs. D. Vincent, B. F. Young, O. J. Gould, J. Vassie. Alternates: Rev. Messrs. G. Turney, R. T. T. Hicks, A. J. Mockford, C. M. Guilbert; Messrs. G. Arbuckle, A. E. Gravengaard, J. W. White, W. Carson.

## WESTERN NEBRASKA

### Retirement of Bishop Beecher, Highlight of Convocation

The highlight of the convocation of Western Nebraska held at St. Stephen's Church, Grand Island, Neb. (the Rev. E. C. Rorke, rector), was the announcement of the retirement of Bishop Beecher, effective after the meeting of General Convention at Cleveland in October. It was accepted with great regret by the convocation and many expressions of gratitude were made both orally and in written resolutions to the Bishop for the many years of faithful service he has given to the district.

Financial reports indicated there was less than \$5,000 indebtedness remaining upon all Church property within the district.

Dr. Wedel from the College of Preachers, Washington, D. C., in his convocation address brought out the necessity for the return to the full gospel of Christ as the answer to the needs of the world today. His meditations and a quiet day for the clergy were the spiritual peak of the three-day meeting.

Six Japanese delegates were present from St. Mary's parish in the North Platte valley, a thriving missionary work built up by Bishop Beecher. This Japanese area is the only one in the United States in which the people have been left in their

homes and not transferred to a resettlement camp. All the younger generation and many of the adults are communicants of the Church and faithfully support their mission and are cooperating with the government program for increase of agricultural commodities. Immediately in charge of the work is Deaconess Elizabeth Dickson, UTO worker, and Mrs. H. Kano, wife of Fr. H. Kano, Japanese missionary priest in this field.

The appointment of lay and clerical delegates to General Convention was left to the Bishop.

## LONG ISLAND

### Clergy Celebrate

#### Bishop DeWolfe's Anniversary

Marking the first year of his consecration, Bishop DeWolfe invited the clergy of the diocese to spend May 1st with him at Garden City. After the Holy Communion service in the Cathedral in the morning, at which the Bishop was the celebrant, the clergy were the Bishop's guests at a luncheon at the Garden City Hotel. One hundred and fifty clergy were present. Dr. William R. Watson, member of the standing committee, and the senior priest present, expressed the congratulations of the clergy on the occasion, and paid tribute to the Bishop for his fruitful leadership in the temporal and spiritual affairs of the diocese in the year past.

The Bishop responded by expressing his appreciation of the cooperation given him. "You are my clergy and I want to be your pastor. It is my hope that the present splendid mutuality will grow as we face together the challenge of this great diocese." After reviewing the past year's Forward in Service accomplishments the Bishop asked Dr. Avery Mason of the National Council to set forth the plan for the coming year in Forward in Service, the emphasis being on Christian Community Service. The Bishop then appointed four groups to plan and carry out the four aspects of that program: The Department of Christian Social Service under the Rev. William H. Melish to interpret the emphasis of the Christian Doctrine of Man; the Department of Christian Education under the Rev. Jonathan Sherman to report on Christian Vocation; the Evaluation of the parish organizations by a committee composed of Bishop Larned, and the Rev. Messrs. Moody, Benjamin, Olafson, Coleman, and Durando; the Social Aspect of Corporate Worship by a committee composed of the Rev. Messrs. Castleman, Williams, Hayes, Hamilton, and Zimmerman.

Bishop Larned spoke briefly on the work being done by our chaplains among the armed forces, and by the Army and Navy Commission, and urged continued support of this work of the Church.

*Because the columns of THE LIVING CHURCH this week are so largely devoted to educational material, it has been necessary for us to hold over until next week several diocesan convention reports.*

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THE LIVING CHURCH

## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### F. F. Johnson, Bishop

The Rt. Rev. Frederick Foote Johnson, D.D., retired Bishop of Missouri, died last week. He was 77 years old.

Consecrated Assistant Bishop of South Dakota in 1905, Dr. Johnson became the second Bishop of that district five years later. In 1911 he accepted election as Coadjutor of Missouri. He became Bishop of the diocese in 1923, on the death of Bishop Tuttle. He served in this capacity for 10 years, retiring in 1933.

Bishop Johnson held the degree of Doctor of Divinity from Berkeley, Trinity College, and the University of the South, Sewanee, Tenn.

### William F. Morgan

William Fellowes Morgan sr., died on May 2d. He was one of the original incorporators of The Church Pension Fund in 1914, but had served continuously on its board of trustees for a longer period than any other trustee of the Fund. He succeeded Bishop Lawrence as the second president of the Fund on December 17, 1931, in which office he served until December 17, 1940. At the time of his death, he was the only surviving member of the original Joint Commission on the Support of the Clergy, appointed by the General Convention of 1910, out of whose studies the plan for The Church Pension Fund was developed and put into effect.

Mr. Morgan, who was 82 years old at the time of his death, was also a member of the Board of Directors of the Church Life Insurance Corporation and The Church Properties Fire Insurance Corporation, both of which are wholly-owned subsidiaries of The Church Pension Fund. He had served as president of both of those Corporations until ill health forced his resignation a few years ago.

### PUBLIC AFFAIRS

Long interested in public affairs and particularly in the affairs of the Church, he was, at his death, the junior warden of St. George's Church, New York City. He had, in earlier years, been a deputy to the General Convention and to the convention of the diocese of New York. Aside from many business interests, he was a former president of the National Society for the Prevention of Blindness, a former president of the New York City Traveler's Aid Society and the United Hospital Fund, a trustee of the General Theological Seminary and the Cathedral of St. John the Divine, New York City, a director of the YMCA of New York City and president of that association from 1905 to 1919, after which he was chairman of the Board for several years.

He was also a member of the Board of Trustees of Wells College, Aurora, N. Y., and chairman of its Board from 1927 to 1939, as well as being an alumni Trustee of Columbia University from 1910 to 1916, and a former trustee of the American University at Beirut, Syria.

### Hon. John H. Booth

The Hon. John H. Booth of Plattsburgh, N. Y., died at his home on the 3rd of May at the age of 79. For 56 years he had been active in the affairs of Trinity Church, Plattsburgh, and in the diocese of Albany. A former Surrogate Judge of Clinton County, Judge Booth was until the time of his death a leading figure in the religious, political, and legal circles of Northern New York.

Born December 20, 1863 at Vergennes, Vt., Judge Booth was graduated from Yale College in 1885 and from Columbia University Law School in 1887. Beginning the practice of law in that year at Mooers, N. Y., he moved to Plattsburgh in 1889 where he continued his professional career until 1942.

His interest and faithfulness as a churchman is found in his long record of service in Trinity Church. When he died he was serving his 40th year as warden. As a young lawyer, he became active as a lay reader and soon was elected clerk of the vestry. At the same time he was also made parish treasurer, which office he discharged tirelessly for 43 consecutive years. Until recent years, he was regularly a delegate at the annual diocesan convention.

A brother-in-law of the late Rev. Aaron Clark, early missionary in the Indian Field of South Dakota, Judge Booth was ever

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PRIEST, twenty years experience, sound Churchman, able preacher and pastor, wants parish, locum tenens or curacy, preferably along east coast. Reply Box T-1710, The Living Church, Milwaukee, Wisconsin.

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### RETREATS

HOUSE OF Retreat and Rest, Bay Shore, Long Island, open throughout the year. References required. Sisters of the Holy Nativity.



devoted supporter of the missionary program of the Church, maintaining a keen interest in the work of the Niobrara Deanery in which his two nephews, the Rev. John B. Clark and the Rev. David W. Clark, are leaders.

He was married in 1891 to Marie T. Arkhurst of Plattsburgh. He is survived by his wife and three children and eight grandchildren.

His burial took place in Trinity Church on May 6th where the rector, the Rev. H. N. Herndon, officiated.

### William F. Jerome, Priest

The Rev. William F. Jerome, retired, for more than 50 years a member of the clergy of Michigan, died suddenly at his home in Detroit on the night of April 30th. He was 79 years old.

As minister to many parishes, as a "fighting parson" who was wounded in France during the first World War, as grand chaplain of the IOOF for Michigan, and as Mayor of Algonac and President of the Village of Dexter, Mr. Jerome became one of the most respected and beloved members of the clergy in the state. But he probably won his greatest following

in the 1920's when, as a pioneer in the field of religious services by radio, he drove his sound-equipped "church on wheels" to isolated areas of the state where thousands of communicants, hungry for the comforts of their faith, heard broadcast sermons and music from St. Paul's Cathedral, Detroit.

Although he had retired eight years ago, Mr. Jerome continued to take an active interest in Church affairs and as late as Easter Day took part in two services in Detroit. He had planned to participate in another service on the Sunday after his death.

Mr. Jerome was born at Andover, England, December 15, 1863. His parents brought him to Canada when he was six years old, and he received his education at Bothwell and Toronto, Ont., and at the Detroit Institute. He was ordained in the diocese of Michigan, to the diaconate in 1892 and to the priesthood in 1895, by Bishop Thomas F. Davies, and during his ministry served under four bishops.

There are few sections of the diocese of Michigan that did not come under his influence. He served in pastorates at Mio, Carsonville, Crosswell and Lexington, and was rector of St. Mark's Church at

Marine City. He was then rector of St. George's Church, Detroit, and chaplain of St. Luke's Hospital, Highland Park, for five years. Moving to Algonac, he was rector of St. Andrew's Church there, and was elected mayor of Algonac.

For the next 17 years, Mr. Jerome was rector of St. Peter's Church, Hillsdale, and during this time he was elected to the State Legislature for the 1915-1916 term. During 1913 and 1914 he was grand chaplain of the IOOF.

For some time past, Mr. Jerome had lived in Detroit with his daughter, Miss Ella Jerome, a teacher in the Norvell School. He is survived by another daughter, Mrs. Lowell Butler, a teacher in the Pershing High School, and a son, Dr. Tyrrell Jerome, of Traverse City, Mich.

The funeral service was held in St. Paul's Cathedral, Detroit, on Monday, May 3d. The Very Rev. Kirk B. O'Ferrall, D.D., Dean of St. Paul's; the Rev. Irwin C. Johnson, rector of St. John's, Detroit; the Rev. Charles L. Ramsay, retired, of Jackson; and the Ven. Leonard P. Hagger, archdeacon of the diocese, participated in the service. The Rev. C. E. Edinger of St. Luke's, Ferndale, accompanied the body to Hillsdale for burial.



## CHURCH SERVICES



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**DELAWARE**—Rt. Rev. Arthur R. McKinstrey,  
D.D., Bishop

St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 8, & 11  
All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D.,  
Bishop  
St. George's Church, 4600 St. Charles Ave., New  
Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W.  
Davis; Rev. G. M. Jones  
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D.,  
Bishop  
Church of the Incarnation, 10331 Dexter Blvd.,  
Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sun.  
Masses: 7, 9, & 11

**NEW YORK**—Rt. Rev. William T. Manning,  
D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D.,  
Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning  
Prayer; 4, Evening Prayer; 11 and 4, Sermons;  
Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10  
Wed.), Holy Communion; 9 Morning Prayer; 5  
Evening Prayer (Sung); Open daily 7 a.m. to 6  
p.m.

Church of the Ascension, Fifth Ave. & 10th St.,  
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Rev. Donald B. Aldrich, D.D., rector (on leave:  
Chaplain Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.;  
Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St.,  
New York  
Rev. Geo. Paull T. Sargent, D.D., rector  
Sun.: 8 Holy Communion; 9:30 & 11 Church  
School; 11 Morning Service and Sermon; 4 p.m.  
Evensong, Special Music; Weekdays: 8 Holy  
Communion; also 10:30 on Thurs. & Saints'  
Days. The Church is open daily for prayer.  
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Grace Church, Broadway at 10th St., New York  
Rev. Louis W. Pitt, D.D., rector  
Sun.: 8, 11, 4; Noondays: Tues. through Friday,  
12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St.,  
New York  
Rev. Henry Darlington, D.D., rector; Rev. Herbert  
J. Glover, Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays  
and Holy Days, 11 H.C.; Tues. 11, Spiritual  
Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway,  
New York  
Rev. Dr. S. T. Steele  
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5  
St. James' Church, Madison Ave. at 71st St., New  
York  
Rev. H. W. B. Donegan, D.D., rector  
Sun.: 8 Holy Communion; 9:30 Church School; 11  
Morning Service and Sermon; 4:30 Victory Ser-  
vice; Holy Communion Wed. 8, Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th  
Aves., New York  
Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

### NEW YORK—Cont.

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York  
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Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy  
Communion; 12:10 Noonday Service; Thurs.: 11  
Holy Communion

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Rev. Randolph Ray, D.D.  
Sun.: Communion 8 and 9 (Daily 8); Choral  
Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except  
Saturdays), 3

**RHODE ISLAND**—Rt. Rev. James DeWolf  
Perry, D.D., Bishop; Rt. Rev. Granville G.  
Bennett, D.D., Suffragan Bishop

Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., rector; Rev. K. W.  
Cary, Asst. rector  
Sun.: 8, 9:30, 11 a.m., 4 p.m.  
Tues. & Fri., 7:30; Wed., 11; Saints' Days: 7:30  
& 11

**PENNSYLVANIA**—Rt. Rev. Francis M. Taitt,  
S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D.,  
Bishop Coadjutor

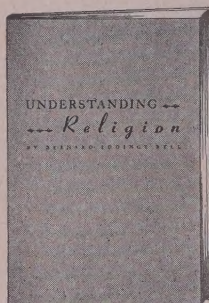
St. Mark's Church, Locust bet. 16th & 17th Sts.,  
Philadelphia  
Rev. Frank L. Vernon, D.D., rector  
Sun.: Low Mass, 8 & 9; High Mass & Sermon,  
11; Evensong and Devotions, 4; Daily: Masses  
7 & 7:45; also Thurs. & Saints' Days, 9:30;  
Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

**WASHINGTON**—Rt. Rev. James E. Freeman,  
D.D., Bishop  
St. Agnes' Church, 46 Que St., N. W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev.  
William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction  
7:30  
Mass daily: 7; Fri. 8 Holy Hour; Confessions:  
Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.  
Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m.,  
E.P.; 1st Sun. of month, H.C. also at 8 p.m.  
Thurs. 7:30; 11 H.C.



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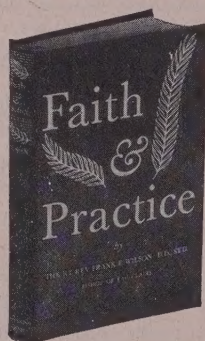
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